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Christian Life

OCTOBER • 1951

THE MAGAZINE FOR TODAY'S CHRISTIAN 25¢

In the **NEWS**

- ★ **Priest Admits Burning Mail**
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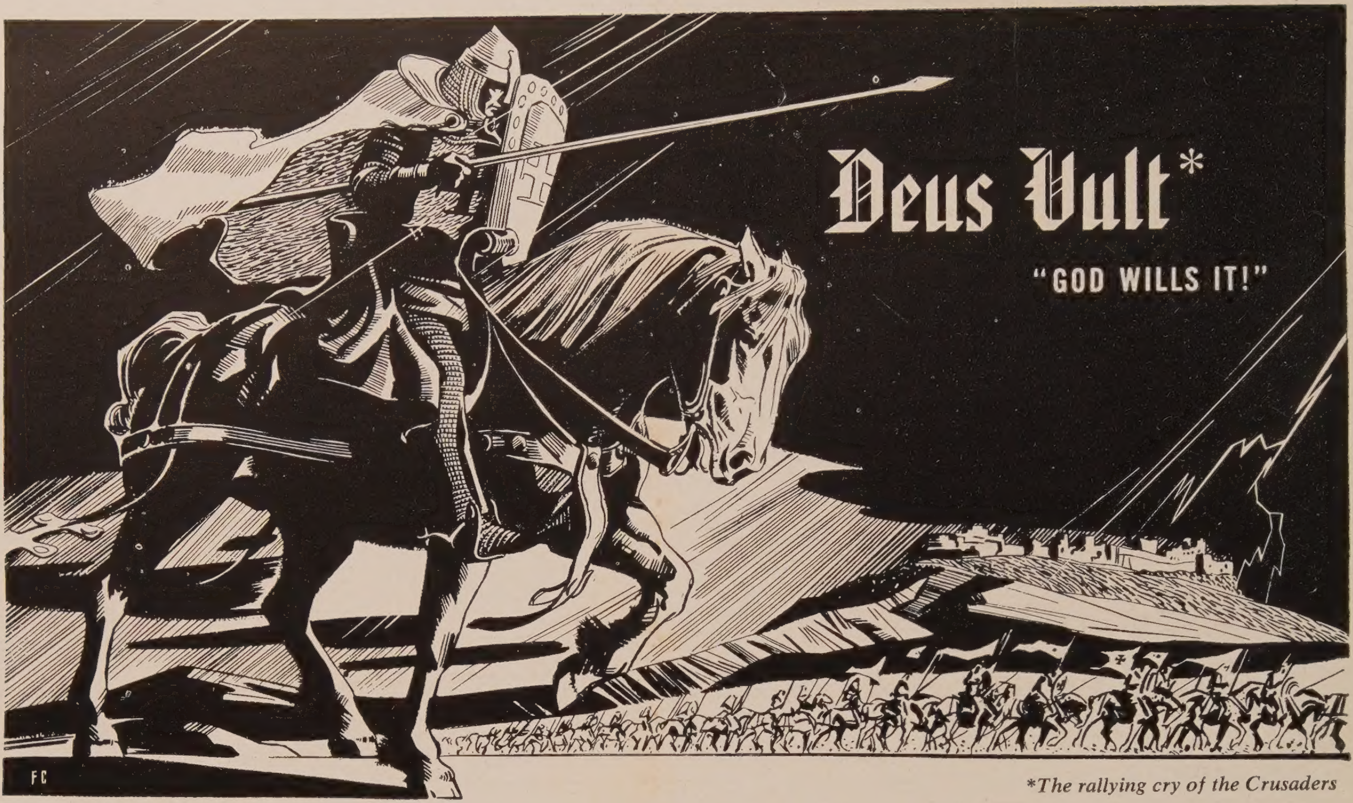
EXCLUSIVE CHRISTIAN LIFE INTERVIEW

Meet the Champ



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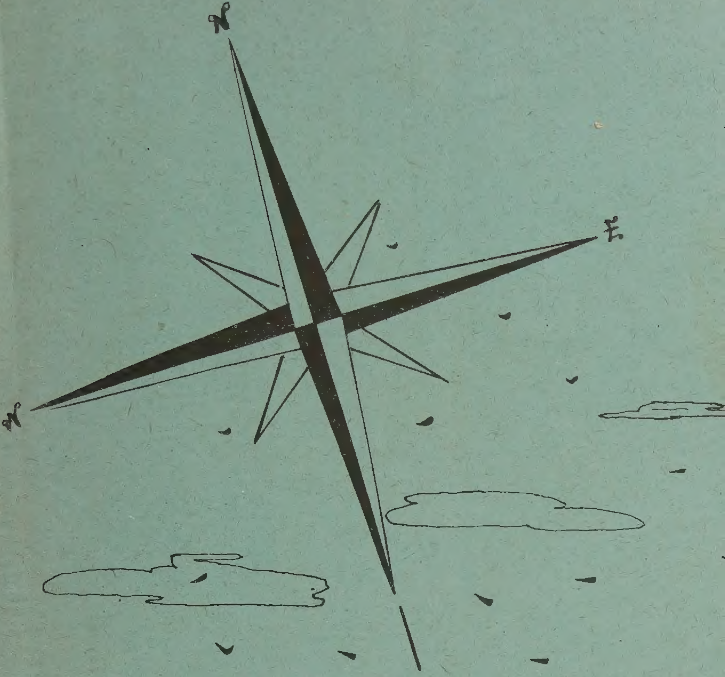

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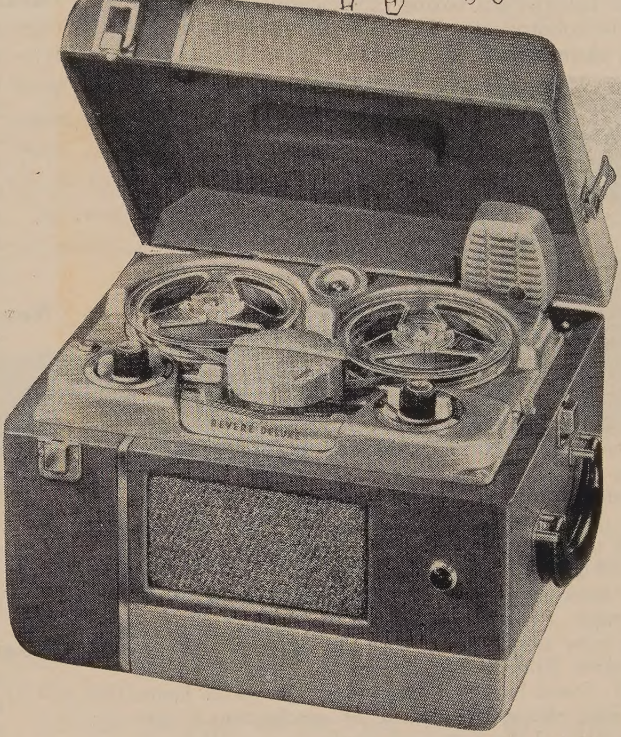

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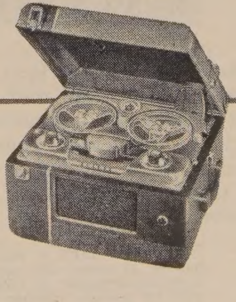

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Christian Life

In This Issue

THE MAGAZINE FOR TODAY'S CHRISTIAN

Winner of Oklahoma Baptist University Award for Distinguished Service in Christian Journalism

OCTOBER • 1951 *Volume* 13 *Number* 6

THIS MONTH

The day after "Jersey Joe" Walcott won the heavyweight boxing championship, newspapers across the country were filled with stories of the Bible-reading champ's faith in God.

REV. STANTON AND FLYNN

Knowing that CHRISTIAN LIFE readers would want the story first hand, your editors sent Regional Editor Les Flynn to track down Walcott for the facts. The exclusive photographic interview which resulted appears on page 22 as "Meet the Champ."

The obstacles Flynn encountered in his trek would have daunted a less determined author. Here's the story in his own words:

"Photographer Sam Tamashiro (CHRISTIAN LIFE, December, 1949) phoned me Monday morning to say that the only thing to do was to go to Camden ourselves, since if we did get Walcott's address we would have to wait days or weeks to get a reply to a letter. We decided to go Tuesday.

"We arose around 4:30 A.M. and met at the George Washington Bridge. We landed in Camden around 10 A.M., found his address and went right to the home. There were photographers there by appointment to take some pictures of the house and family (minus Walcott). We nailed Walcott's son and asked a few questions. He said his father was out.

"We decided to see the pastors of the Baptist and Methodist churches. The Baptist pastor, the Rev. John W. Walker, was most cordial. He said that Walcott's wife and family were members of his group and that in testimony meetings Mrs. Walcott would give a testimony. Next was the colored Methodist pastor, Rev. Stanton, who was on the way to a funeral. He referred us to the steward of his church, elderly Samuel H. Lewis. We were informed Walcott had attended Sunday school since he was a kid, was a member of the church and whenever in town on Sunday was always present . . . was a clean-

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NEXT MONTH

You'll agree that "These Teen-Agers Are Not Delinquent" when you read Les Flynn's thrilling account of Christian activity in high schools throughout America. Thousands of alert young people are "on the beam" for the Lord Jesus Christ and bold in their witness.

Ellen Wildner felt completely out of place as a home missionary's wife in the northwest angle of Minnesota. Her magnificent conquest over fear and lonesomeness makes Bernard Palmer's fiction feature, "Not My People," a literary treat you will long remember.

"The Moody of Cuba" will introduce you to a spiritual giant, B. G. Lavastida. In a dramatic biographical sketch by Regional Editor John Huffman, you'll learn how this personable leader, at sixty-two, reaches five million Latin Americans every Sunday via the airwaves.

CHRISTIAN LIFE is published monthly by Sunday Magazine, Inc., 434 South Wabash Avenue, Chicago 5, Illinois. Copyright, 1951. Entered as second-class matter. July 6, 1948, at the post office in Chicago, Illinois, under Act of March 8, 1879. Additional entry as second-class matter at Cincinnati, Ohio. Subscription $3 per year; two years $5 in U.S.A. and Canada. Foreign subscription add $1 a year for postage. Change of address: six weeks' notice is required. When ordering a change, furnish address imprint from a recent issue. State exactly how magazine is addressed. Change cannot be made without both old and new address, including postal zone.

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For whether or not Alvin Hope becomes a respected businessman, an honor to his church and to his Lord—or whether Alvin Hope's name will appear in screaming headlines across the newspapers of our nation as an enemy of society, may depend on what you do toward reaching Alvin Hope and his parents with the Gospel of the Lord Jesus Christ today.

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READERS WRITE

Korea

It is my opinion that the rosy picture of Christianity in Korea presented by Bob Pierce in the August issue is far from accurate . . . Many Koreans will admit that the war is a judgment of God upon the Korean church for its compromise with Japanese state Shinto. There were martyrs in plenty, but under pressure, many compromised. This compromise was aided and abetted by home office foreign mission secretaries, and these same fellows are encouraging the unrepentant segment of the Korean church to cast out the presbyteries and members who have sought to bring the whole church to repentance . . . For Pierce to gloss over this ugly fact, which itself is a call to prayer, is no favor to your readers.

Rev. Edwards E. Elliott
First Orthodox Presb. Ch.
San Francisco, Calif.

Gospel Via Radio

The map of Christian broadcasts in foreign countries gives a clear idea of the part sound broadcasting plays in spreading the Gospel. May I call your attention to some omissions in your table of "Missionary Radio Around the World," namely: Radio Monte Carlo—Radio Reveil in French and Radio Risveglio in Italian. There is another broadcasting station somewhere near Paris, if I am not mistaken . . .

Chicago, Ill. Alice Fontannaz

A Small Voice

If my "small voice" (Sept. editorial) will help, I'd like to suggest that we have more biographical sketches of native believers, such as you gave on Tsutada in December, 1950. In these days we can afford to be intelligent on personalities that are being used of God in their native work. . . . I enjoyed your "Maps" through 1951 and would appreciate more of the same line of information.

Margaret Reynolds
Director of Missions
Omaha (Nebr.) Bible Institute

Grave Error

On page 35 of the August issue, your article "New World Group Looms" compares the NAE with the ACCC. The sentence appears to be incomplete but gives the impression that, like the American Council, the NAE excludes evangelical local churches of denominations in the National Council of Churches. . . . It is my distinct understanding that such is not the case, but rather the opposite, in that the NAE will accept for membership evangelical local churches even though their denominations are still in the National Council.

H. E. Hammer, *Treas. and Bus. Mgr.*
New York, N. Y. *Shelton College*

* * *

Will you please correct the grave error reported under world news in the August issue: "The American Council . . . excludes evangelical local churches of denominations in the National Council of Churches." Read the constitution, not hearsay. They cannot be counted as *voters* in both, which would be unethical. They are invited to become members. Please, let's be honest.

Rockford, Ill. L. E. Countryman

■ *Christian Life was thinking in terms of full-fledged membership, but apparently did not make the distinction clear. Thanks to Readers Hammer and Countryman for this clarification.*—Ed.

Rate Recognition

In the August issue of your paper you illustrated a radio know-how article with a picture of a radio choir. The impression is that this choir is connected with the church work described in the article. I've had the privilege of worshiping in the Free Methodist Church during my residence in Winona Lake. I've watched and prayed with interest as they have built up their radio ministry. Believe me, they rate recognition. It started as just a half hour of song and brief meditation leads. The response from the community was so amazing that the radio station offered to maintain the thing as a regular Sunday night feature, charging a mere pittance for the time. The steady increase in its popularity has more than justified the station's gamble . . .

RADIO CHOIR

Winona Lake, Ind. Mrs. R. D. Lowell

■ *Sorry we failed to recognize them as the Winona Lake Free Methodist Church Radio Choir.*—Eds.

Over-all Picture

I wish to congratulate you on your wonderful magazine. Regardless of your denomination, you give an over-all picture of evangelical work without making any distinctions or leaving any shaded meanings. Thank you for all the up-to-date news and the variety of departments you acknowledge. I like the advertising material, too, and read every bit of it. I've been collecting old copies of Christian Life to send to missionaries I know on the field.

Modesto, Calif. Lucile Dunham

■ *Thanks for the kind words.* Christian Life *is non-denominational.*—Eds.

Independent Fellowship

I really think that some better understanding is needed of Baptist organization. The recent article on "U. S. Baptist Cleavage Broadens" (see August Christian Life) furnishes an example of the serious need for clarification of understanding in an interdenominational organization or periodical. Every Baptist church is independent of every other, finding in the New Testament no authority for any human body having power to rule over the churches . . . However . . . a member in one association moving from that convention to another can unite with a Baptist church in his new home. For there is a strong bond of fellowship among Baptists in all places and all lands, so long as they are really Baptists of the historic faith, taking the Bible as the inspired Word of God

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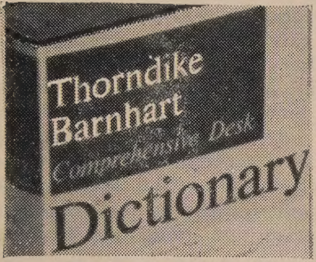

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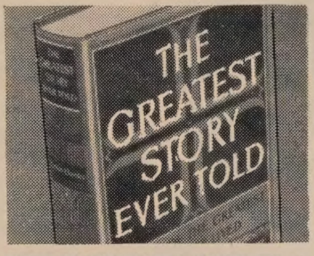

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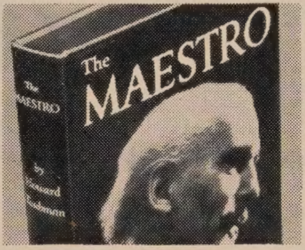

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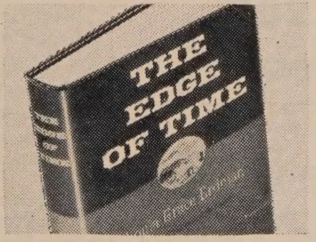

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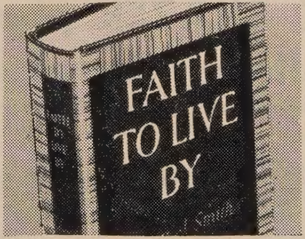

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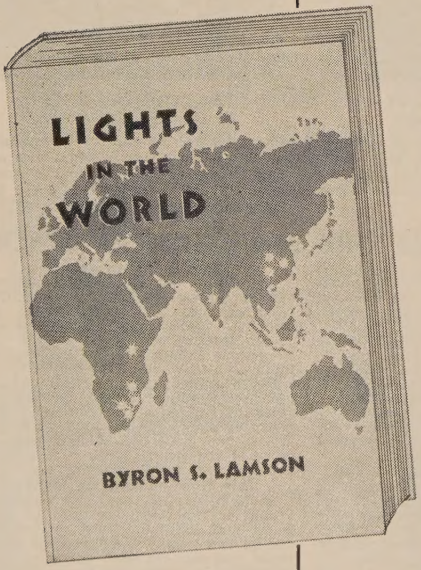

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and the only rule for faith and practice . . .
Ormond Beach, Fla. Rev. Frank A. Clark

VIP Prayer Warrior

The Lord spoke to my heart in two different ways as I read your recent editorial "VIP's Need Our Prayer." One was by reading the picture story . . . of a promising young boxer who was converted . . . at Moody Memorial Church. He looked to the Lord for strength, witnessed privately and publicly to his spiritual change and gave autographed Bibles to his ring opponents. He gave real promise of becoming champion, then disappeared for a weekend. Charges were brought against him which presumably brought his budding career to an abrupt end . . . The other reminder to pray for very important persons came as I listened to a short wave broadcast . . . General Dwight Eisenhower mentioned the need for the spiritual strengthening of the peoples of Europe as vital to victory in the present cold war . . . I believe that it's just another proof that it matters to Him about each of us, and that we each have our part to play, whether in the sight of men, or in secret alone in our prayer closet.

Norman H. Woollerton
Sherbrooke, Que., Can.

Varied Reactions

I do like your magazine and the many helps one finds in it. The readers' column interests me. You certainly do get varied reactions to your articles. As for me, I believe you present your material in an unbiased manner and try to be fair to all believing and serving our Lord and Savior, Jesus Christ.

Sunbury, Pa. Margaret Wynn

From Afar

Just a word of appreciation for the fine work you are doing in getting an unbiased report of Christian news. In this day when Christians often fight each other more than the devil, it does my heart good to see such a magazine as yours.

Osaka, Japan Ed Reese
Youth for Christ

* * *

Christian Life has been such a wonderful blessing to us here in India that we don't want to miss a single copy.

Deccan, India Charles Chamberlin
The India Mission

* * *

We have been greatly enjoying the Christian Life magazine with its news, spiritual messages, stories and information about evangelical progress. We even read the ads carefully! You are doing an excellent job of reporting vital topics.

Congo Belge, Africa. Paul W. Orcutt

Congratulations and Correction

Congratulations on the excellent presentation of missionary aviation today through your Missionary News Map for September. We were particularly pleased with the emphasis on not competing with existing transportation lines. This has been the feeling of most conservative leaders for several years. Unfortunately, these studied conclusions have seldom reached the Christian public through the evangelical press. Thank you, Christian Life, for your careful reporting. Missionary aviation has a real part to play in the huge task of world evangelization, but it will do its job best if it stays in its place. Hope you won't mind if I correct one error that crept into the next-to-last paragraph. You stated, "Few missions employ full-time pilots." Actually, of the twenty-two planes you listed, sixteen are flown by "specialists." Possibly the difficulty lies in defining "full-time pilots." We know most of the men flying these sixteen planes. Spiritually speaking, they are real missionaries. Their work is missionary work just as truly as that of a missionary doctor.

CHARLES J. MELLIS, JR.
Secretary-Treasurer
Missionary Aviation Fellowship
Los Angeles, Calif.

Combination for Today's Christian

The missionary news, home news and fiction all combine to make a wonderful magazine for today's Christian.

Boston, Mass. JULIA THOMAS

* * *

As director of Christian Education of the First Baptist Church of Moorestown, I have found CHRISTIAN LIFE magazine a real help in my work, as well as a blessing in my personal spiritual life.

Moorestown, N. J. BETTY RASMUSSEN

Enjoys Fiction

I have enjoyed especially the fiction stories of your excellent magazine.

Yorkton, Sask., Can. NATHANAEL OLSON

■ *See this month's Blue Ribbon feature, page* 18.—EDS.

How To Be "Saved"

Today our world totters on the rim of total destruction. A slight nudge and the dogs of war will let loose a wave of annihilation which will wipe out whole nations . . . These are not the words of visionary religionists but of sober, calculating scientists—men who are directing the work on the atom and hydrogen bombs in laboratories across the nation.

In light of this predicament, thinking men and women everywhere are turning to the only source of safety which has proved reliable down through the ages—the Lord Jesus Christ. Overlooked by many in their search for happiness, Christ is today demonstrating His ability to answer man's longing for peace and security. He does this when men acknowledge Him as the Son of God who came to earth to die for them (i. e., pay the penalty for the sin which each has committed). The Bible explains it, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.

This is what is meant by being "saved." For a better understanding of this subject, the editors of Christian Life suggest the reading of the entire Gospel of John. If you have further questions, we shall be glad to be of help to you. Address: To Whom It May Concern, Christian Life Magazine, 434 S. Wabash, Chicago 5, Illinois. Your letter will be treated personally and in confidence.—Editors.

The American European Bethel Mission, Inc.
A Vital Matter Needing Your Earnest Consideration

The Founder of the American European Bethel Mission (with 50 years of missionary experience) recently returned from visiting the Mission Stations in Europe and Israel, Palestine.

It was by Grace Divine that a Home for orphans

HERE'S GOOD NEWS FOR YOU...

IF YOU don't DRINK... HERE'S YOUR CHANCE TO SAVE ON AUTO INSURANCE!

If you don't drink—Here's the good news. There is at last one automobile insurance company in America that insures total abstainers only. And this is the Company! A preferred insurance rate is offered by us to those who do not use alcoholic beverages. Thousands of policyholders now benefit by our dependable protection, low rates and fast service on claims. Among our policyholders are thousands of prominent ministers, school teachers, lawyers, doctors, college professors, political leaders and business men.

SOBRIETY PAYS!

ALCOHOL'S A TRAFFIC HAZARD

In the congested high speed traffic of today the use of alcoholic beverages is a known hazard. The National Safety Council says that one out of every four fatal traffic accidents involves alcohol—that means 8,000 people killed last year—scores of thousands of others injured and millions lost in property damage. All this costs money—money that insurance companies have to pay out in claims—money that policyholders have to first pay in premium.

And that's why this Company was organized. It was organized by prominent temperance leaders and competent experienced insurance executives for the exclusive purpose of offering auto insurance at lower rates to those who do not use alcohol. Are you a safe non-drinking driver? If so we extend to you an invitation to join with the thousands who now insure with us. Even if your present policy does not expire at this time write today for full details. Then you'll have all the information when you need it. Mail the coupon now. There is no obligation.

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SAM MORRIS, PRESIDENT

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T SERVICE

the box number listed with the position or individual in which you are interested, in care of CHRISTIAN LIFE Magazine, 434 South Wabash Avenue, Chicago 5, Illinois. Letters received will be forwarded to persons or organizations involved, and all subsequent communication will be direct. Include qualifications with your letter of inquiry.

Positions Open

Male

Midwest publishing house needs accountant with wide business experience in corporation accounting. Box O-905.

Stewardship Secretary—wanted by national evangelistic organization, man with good background and proven experience in this field desired. Prefer party with some platform ability, and one with definite interest in evangelism. Box O-915.

Shippers and warehousemen, draft exempt, prefer under 40. Only Christians employed. S. S. supply house in Chicago. Box O-940.

Active man, mechanically inclined for operating addressing equipment and handling stock. Draft exempt. Christian publisher located in Chicago. Box O-960.

Pastoral assistant and director of Christian education wanted by evangelical Presbyterian church in large midwestern city. Initiative, ability and experience in youth work. Sunday school work and parish visitation desirable. Automobile helpful. Box O-990.

Director of Christian Education and Young People's work in large Presbyterian church. Thoroughly sound and evangelical. Large eastern city. Box O-920.

Actuary wanted by Christian firm doing pension consulting work in New York City area. Unlimited opportunity for right man. Young man who is a member of Society of Actuaries preferred. Box O-935.

Both

Christian couple for work in Old People's Home. Lady to do cooking and husband to do chores, etc. Cottage furnished. Illinois. Box O-910.

Female

Opportunity for Christian social worker in child placement for foster home care and adoption. Qualifications should include strong evangelical Christian life and Masters Degree from a school of social service. Chicago area. Box O-900.

Christian children's home in Kentucky has urgent need for a mature born-again Christian woman, physically able to assist in laundry and kitchen. Box O-920.

Attractive positions for secretaries and correspondents with strong, fundamental Sunday school publishing firm in Chicago. Benefits; fine opportunities for advancement. Box O-945.

Bookkeeping machine operator-typists needed by Christian firm in Chicago. Excellent benefits and merit increase. Box O-950.

Clerical typists (age 18-30) at Sunday school supply house in Chicago. Only Christians employed. Many benefits. Good opportunities for advancement. Box O-955.

Secretary for international Christian organization located in Chicago. Excellent opportunity for right person. Box O-975.

Bookkeeper for accounting department. Christian firm. Chicago location. Experience preferred. Box O-980.

Switchboard operator-receptionist. Young woman. Must have pleasing personality. Employee benefits and pleasant surroundings. Christian publisher, Chicago location. Box O-965.

Young woman, preferably having previous experience in circulation or subscription work, needed by Chicago publisher. Typing knowledge desirable. Must be interested in detail work. Good working conditions. Employee benefits and good opportunity. Box O-970.

Housekeeper for Christian family all adults. Large modern house, new kitchen. Several sound churches nearby. Location Chicago suburb. Good salary. Give full information about yourself. Send recent photo or snapshot if possible. Box O-555.

Woman wanted to serve as church secretary in Midwest. Box O-925.

Cook for Christian college. An opportunity to work in a Christian environment—retirement advantages including Social Security. Box O-930.

Situations Wanted

Female

Housemother or similar position wanted in a Christian institution by a Christian widow. Box O-525.

Young lady with ten years' secretarial and office management experience desires position in Christian organization (mission board, school, publication) in U. S. Experience includes preparation of manuscripts, editing, proof reading, conference work, selection of personnel, etc. Education: high school, business college, university night school (taking journalism, economics, political science) and Bible school correspondence courses. Active Sunday school teacher. Interested in public relations. Box O-530.

General office-clerical work wanted. Experienced as librarian, children's worker, pianist. Box O-540.

Young woman, Bob Jones U grad, with B.A. degree in Bible, certified to teach high school and experienced with youth work and jail work, wants full time work as Christian Education Director with youth or adults. Especially interested in city rescue mission work. Box O-550.

Male

Experienced salesman, Ph. B. in speech from large university. Youth for Christ director, active Gideon. Evangelical background. Has done evangelistic work in seven states and Canada. Top references. Desires position with Bible college or Bible institute in public relations or administration. Married, age 26. Handled public relations in YFC work and large city-wide meetings. Box O-500.

Graduate of leading Christian university desires to serve the Lord as Minister of Music. Age 29. Married, one child. Further details and references gladly furnished upon request. Box O-505.

Young man (27), married desires position in church as youth director, etc. Experience in pulpit and young people's work plus three and one-half years Christian college, one year seminary. Prefers eastern area of U. S. Box O-510.

Massachusetts first class licensed engineer, age 39, with a born-again experience, wants position in a Christian organization, college, etc. Now chief engineer of a public utility power station. A home for family of six children in a Christian environment more desired than a high salary. Education and experience on request. Box O-515.

Missionary teacher returning to states desirous of position. Education: B. A. degree from Missouri Valley College; one year study abroad; graduate work in sociology at Western Reserve U.; correspondence courses from Moody Bible Institute. Experience: nine years' teaching in the U. S. in rural, jr. and sr. high and ten years' mission work in Africa, home missions. United Presbyterian minister. Box O-520.

Position as salesman for Christian organization wanted. Experience in lines of airfreight, general traffic, lumber and building, magazine ads. Would also be interested in an office position. Has written and taught courses in sales. Box O-535.

Instructor desires position on staff of Bible college, seminary or school. Subjects: Bible, church history, comparative religion, history of education, philosophy of education and history. Has had 7 years' experience in teaching theological, administration and education subjects. Successful pastor. Box O-545.

Coming Conventions

In this feature, CHRISTIAN LIFE brings to its readers a listing of major conferences and conventions of national and international scope. Requests for information should be sent directly to the organizations at the addresses listed below.

Christian Business Men's Committee International: Fourteenth annual convention, Toledo, Ohio—October 17-21. Headquarters: Commodore Perry Hotel. Write: Donald MacDonald, Room 1107, 10 S. LaSalle St., Chicago 3, Ill.

Evangelical Methodist Church: fifth annual conference, First Church, Phoenix, Ariz.—Oct. 3-7. Write: Rev. Lucian D. Smith, 551 High Point Terrace, Memphis 12, Tenn.

Fulton County Sunday School Association: Sunday School Convention, Gloversville, New York—October 25. Headquarters: St. James Lutheran Church, 8 Fifth Avenue, Gloversville, N. Y. Write: Doris M. Buchanan, R. R. 1, Fort Johnson, N. Y.

Greater Chicago Sunday School Association: Annual Convention, Sept. 28-29, in Moody Memorial Church, 1609 N. Clark, Chicago, Ill. Write: 343 South Dearborn Street, Chicago 4, Ill.

Greater Rockford Area: Sunday School Convention, Rockford, Ill.—Jan. 24-26, 1952. Headquarters: First Mission Covenant Church, 714 Third Avenue, Rockford, Ill. Write: Rev. Milton H. Witt, 1015 Bruce St., Rockford, Ill.

Inland Empire Region: Sunday School Convention, Spokane, Wash.—Sept. 25-27. Headquarters: First Assembly of God Church, Lincoln and Indiana. Write: Rev. Clate A. Risley, P. O. Box 1768, Spokane 10, Wash.

Midland Empire Sunday School Association: Sunday School Convention, Billings, Mont.—Oct. 7-9. Headquarters: First Assembly of God Church, 4th St. and Custer Avenue, Billings, Montana. Write: Wm. Hartley, 815 Broadwater, Billings, Mont.

National Sunday School Association: 6th Annual Convention, Metropolitan Methodist Church, Woodward at Chandler, Detroit, Mich. —Oct. 18-20 A nation-wide conference for Christian workers. Write: Russell T. Hitt, 542 S. Dearborn, Chicago 5, Ill.

Philadelphia Sunday School Association: Sunday School Convention, Philadelphia, Pa.—Oct. 13. Headquarters: Tioga Presbyterian Church, 16th and Tioga, Phila. Write: Matthew E. Welde, 532 Virginia, Havertown, Pa.

Scripture Press: Sunday School Conventions: Cooperating Portland, Ore. S. S. Convention—Sept. 26-28; Western New York S. S. Convention—Oct. 11, Forestville, N. Y. Write: Convention Dept., Scripture Press, 434 S. Wabash, Chicago 5, Ill.

United Missionary Church: 16th quadrennial general conference, Detroit, Mich.—November 7-12. Headquarters: Dakota Avenue Church, 27 E. Dakota Ave. Write: Rev. W. K. Burgess, 27 E. Dakota, Detroit 3, Mich.

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Christian Life

The American European Bethel Mission, Inc.

A Vital Matter Needing Your Earnest Consideration

Rev. Leon Rosenberg
Founder and Director

The Founder of the American European Bethel Mission (with 50 years of missionary experience) recently returned from visiting the Mission Stations in Europe and Israel, Palestine.

It was by Grace Divine that a Home for orphans and other destitute children was recently established at the foot of Mt. Carmel. THIS INSTITUTION IS INTERDENOMINATIONAL, NON-SECTARIAN AND THOROUGHLY EVANGELICAL.

The Maintenance of the Orphanage

This greatly needed institution, like the other branches of the A.E. Bethel Mission, is utterly dependent upon the Lord. Therefore, it needs the friendly co-operation by prayer and freewill offerings of all Christian friends who are interested in rescuing little children and preaching the Gospel of the Messiah to the people of the Messiah.

Colored Films

Churches, Sunday Schools and other Christian gatherings would highly appreciate seeing the exclusive film in color taken by the Founder in Israel and in Europe.

Write to: **Headquarters, 252 N. Dillon Street**
Los Angeles 26, California

BELGIUM—Gateway to Europe STANDS OPEN TO THE GOSPEL

The Cinquantenaire Monument
in Brussels, Belgium

Preaching 57 centers and a weekly radio program
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For information regarding this faith mission work, founded in 1918 by Ralph C. Norton, write to:

BELGIAN GOSPEL MISSION, INC.
325 North Thirteenth Street
Philadelphia 7, Pa.
J. C. Winston and O. Vansteenberghe, Co-Directors
"Flanders' Fields" mailed on request

RUSHING GOSPEL TO RUSSIANS AND OTHERS

Peter Deyneka

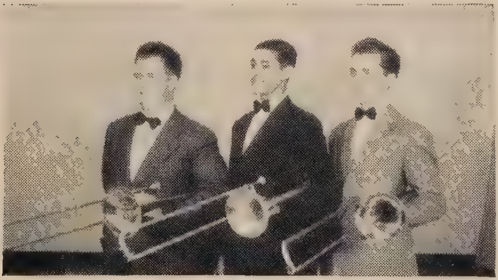
The Slavic Gospel Association is continuing to evangelize Russians, Ukrainians, Polish and others in Europe, No. & So. America, as well as witnessing to the Jewish people in Uruguay and Cuba.
The urgent need at the present time is to engage more full-time missionary evangelists, to send New Testaments and Gospel literature, to continue helping suffering Christians with relief in Europe. Several new missionaries have already left for Alaska and Europe. Others will be going as the Lord provides means.

SLAVIC GOSPEL ASSOCIATION
PETER DEYNEKA, *General Director* DR. PAUL W. ROOD, *Chairman*
2434 N. Kedzie Blvd., Dept. C Chicago 47, Ill.
In Canada—14 Park Road, Toronto, Ont.
Sample copy of the Slavic Gospel News Magazine will be sent free on request.

The famous Houghton College a cappella choir which annually travels several thousand miles, bringing a positive Christian witness to all. Members are chosen by competition, and the organization has proven an important representative of Houghton's high musical and spiritual standards before the youth of the nation.

The Soul of Music

One of the highly trained string ensembles which render both modern and classical chamber music.



One of the brass trios. Some of these musical groups travel thousands of miles representing the college.

Houghton College Symphony Orchestra in concert performance.

NOW resounding like a mighty river rushing oceanward through its rocky gorges — now stilled to the silvery splash of a fountain in a quiet pool — the forty fine voices of HOUGHTON College Choir, in disciplined harmony, have thrilled thousands.

But no less thrilling and refreshing to these audiences of discerning music lovers has been what one able critic termed "the evident deep sincerity" of the youthful singers. The choir endeavor effectively to present the spiritual truths of the sacred classics, negro spirituals, and old hymns of the church. The singing is "with the spirit, and with the understanding also."

In fact, in music as elsewhere, HOUGHTON puts Christian character first. She believes that such character, thoroughly equipped with sound educational values, will leave its sure and deep impress for righteousness upon the world.

The Division of Music places special emphasis upon preparing public school teachers, church choir directors, pastors' assistants, and evangelistic musicians. The aim of the Division is to combine professional training with the highest standards of Chrstian life and service. It was honored in 1947 with full membership in the National Association of Schools of Music, the highest accrediting musical organization in the nation.

Why not find out more about HOUGHTON's unusual advantages? A copy of the attractively illustrated booklet, "Glimpsing HOUGHTON", is yours for a postal card. Address Dept. Q.

3

EST. 1883

Houghton College

HOUGHTON, N.Y.

Mrs. North writes circular letters for eight missionaries in five countries.

Her Field Is the World

by Marjorie A. Clark

"WE ARE praying that your home will be a prayer center for our work," said a young missionary to Mrs. Stanley North as he boarded a boat that would take him back to China.

Already interested in missions and longing to go to the field, her friend's remark laid a burden for China on Mrs. North's heart. Family obligations and poor health made it impossible for her to go herself. Then why the burden? For six weeks she was perplexed, until the Lord made clear His will. She could answer the missionary's prayer and make her home in Vancouver a prayer center, a powerhouse, for His work in China.

A few weeks later, her home was opened for missionary prayer meetings. Letters from the foreign field were read carefully and each missionary prayed for individually, remembering specific requests. Apart from a few breaks and interruptions (there now are five children in the home), these prayer meetings have been held regularly for thirteen years.

As was to be expected, interest spread to other fields and missions. Now Mrs. North corresponds with fifty missionaries in all parts of the world. And in addition, the Lord has opened another channel of missionary service. First she began to send out circular letters for a worker in China, one in Africa and another in Alaska. Gradually her list of letters grew. Now she is writing circulars for eight missionaries in five countries.

Mrs. North prepares the letters with great care. "For the Lord, we should do our best!" she says. So her letters are well-spaced, properly paragraphed and free from typographical errors. Once she has cut the stencil, she mimeographs up to 375 copies on good quality paper. Sometimes she copies a missionary's sketch of a hut, tree or fat baby. Often at Christmas she sends a greeting folder containing one or two snapshots from the mission field.

Even after she has mimeographed the letters, her task is not complete, for envelopes must be addressed and stamped. Her total mailing list includes 1,700 names, filed in a car index. Address changes are frequent, so she has the added task of keeping the file up-to-date. Since there is no den or study in her overcrowded house, she reserves a corner of the dining room for her typewriter and writing materials.

Recently, after careful contriving and self-denial, the Norths were able to purchase a mimeograph. This will save her many long trips into town to mimeograph the circulars.

Mrs. North recalls one occasion when a missionary sent a letter slated for 375 names on his list. But there were neither stamps nor money in the stamp box. Before she had time to read the letter through, she met a friend who handed her $4. "Just a little something for the stamp box," said he, not knowing its status at that time.

To her neighbors, Mrs. North may be only an ordinary woman, living on an ordinary street in one of Canada's largest cities. But she is more than that. She is one of God's missionaries, called, not to one country, but to many. She has been sent, not to a distant land, but into the quiet place of intercession. She has been given the task of making known prayer requests and notes of praise from cold Alaska, the West Indies and trouble-torn China to the African plains. Her field is the world.

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Just show Phillips' Christmas Cards to your friends. It's a wonderful way to earn extra money—folks will buy from you the moment they see these amazing values! 40 large Name-Imprinted Christmas folders only $1. Box of 21 Christmas Cards $1. Many others, including Religious, Humorous and novelty assortments boost your profits to $50 and $100!

CHRISTMAS LIGHTS IN-ACTION BOOK—

Actually Lights Up!

Kiddies just love this and other novel children's books, including "Hoppie". Also show gift items, address book, stationery, and many more. *Over 100 other fast-selling items.* Start now! FREE BOOK shows you how. *Extra Profit Bonus Plan!*

SEND NO MONEY-START NOW!

FREE Samples of Name-Imprinted Christmas Cards plus Assortments we send you on approval start you earning. Make money for yourself or club group. Mail Coupon *Today!*

"I sold $70.00 worth of Phillips Cards and gift items in two hours to a party of seven ladies. It certainly is an easy way to make extra money."
Mrs. H. B., Mass.

COUPON BRINGS YOU FREE SAMPLES

PHILLIPS CARD CO.
172 Hunt Street, Newton, Mass.

Rush Free Imprint Christmas Card Samples and Assortments on approval. Include FREE Booklet.

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The Truth Men Live By

REVELATIONS of widespread cribbing at West Point and of basketball "fixing" in other universities have shocked our nation. For a period of days, headlines and majority of space on the front pages of metropolitan newspapers across the country have been devoted to the twin scandals.

Not since the ugly picture of political "pay-offs" to Washington's officialdom and the close link between politicians and the criminal underworld was revealed several months ago has public revulsion been so great.

These and other derelictions on the part of the people in high places have brought out a queer complaint on the part of the daily press. It has been echoed in such magazines as *Life, Reader's Digest* and others.

The theme has variations, but it is generally uniform: "Where is the truth men used to live by?"

This is as good a question for Christians to ask themselves as it is for non-Christians.

Truth is no more relative today than it ever was. Gradually the materialism of John Dewey which has so poisoned the educational wellsprings of our society is being detected. It is being blamed for the moral pollution of students and graduates who measure truth by its advantage to them. Alerted to the situation, Princeton, Yale, Pennsylvania and other universities are rushing to strengthen their departments of religion. By this they hope to re-establish some measure of the morality which they miss.

But what about those of us for whom there never has been more than one truth? To us, God is truth. Yet are we always as careful of handling the truth as our faith reveals to us we should be?

What about the pastor who knows the truth of the Gospel of Christ but soft-pedals his preaching for fear of the reaction of so-called important people in the congregation?

What of the layman who cloaks his Christianity under a mask of worldliness to escape ridicule by his neighbors?

What of the times all of us have faked piety when unconfessed sin rankled in our hearts, when we have voiced a "white lie" in order to avoid embarrassment, when our words were as smooth as butter while a sword lay beneath our tongue?

The Psalmist says God delights in truth in the inward parts. Unless our truth is as much a part of us as life itself, we are as far from it as those guilty of more flagrant violations.

Today men of the world are overwhelmed by the growing need for a moral regeneration, for a return to the truth men used to live by.

However, unless we as Christians lead the way first by living the truth as it has been revealed to us in Christ, that regeneration will be slow to come. For no moral regeneration can be permanent unless it is accompanied by a spiritual revival that shows lost man the only real truth, Christ Jesus.

The history of great revivals reveals that they have invariably begun with Christians themselves. With the responsibility for revival plainly resting on us, let us seek God's presence as never before—in confession of sin, and in living out the truth by which men must live.

1951 Editorial Platform

1. To facilitate world missionary operation by mapping significant field developments.

2. To develop a militant program of opposition to communism on every level.

3. To reaffirm the essentials of the Christian faith.

4. To stimulate an active program of evangelism for every believer.

5. To encourage the building of Christian libraries in the home and church.

6. To promote the Sunday school as the chief evangelical arm of the church.

Whitefield to Wesley

My honored friend and brother:

For once hearken to a child, who is willing to wash your feet. I beseech you, by the mercies of God in Christ Jesus our Lord, if you would have my love confirmed towards you, write no more to me about the misrepresentation wherein we differ. Why should we dispute, when there is no possibility of convincing? Will it not in the end destroy brotherly love, and insensibly take from us that cordial union and sweetness of soul, which, I pray God, may always subsist between us?

How glad would the enemy of our Lord be to see us divided. How would the cause of our common Master every way suffer by our raising disputes about particular points of doctrine. Honored sir, let us offer salvation freely to all by the blood of Jesus, and whatever light God has communicated to us, let us freely communicate to others.

PICTURE OF SIGNIFICANCE ▶

■ Gospel films in a jungle vacation Bible school exemplify the modern methods by which today's missionaries bring the Word of Life to every tongue and nation. Native children from a village near Rangoon, Burma, watch a movie presented by the Visual Aids Department of the Burma Baptist Mission. The films were a part of a vacation church school program. Commentary was given by the native operator, Ko Johnny (shown standing behind projector).

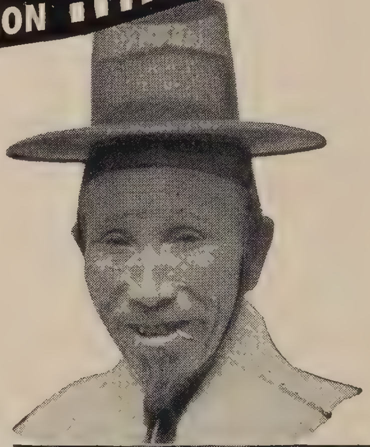
BOB PIERCE

ANOTHER FILM BY THE MEN WHO MADE DOCUMENTARY HISTORY WITH "CHINA CHALLENGE"...

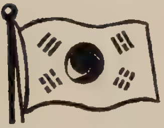
See BOB PIERCE'S

"38TH PARALLEL"

A GREAT COMMISSION FILMS PRODUCTION



The thrilling story of God's deadline in Korea . . .



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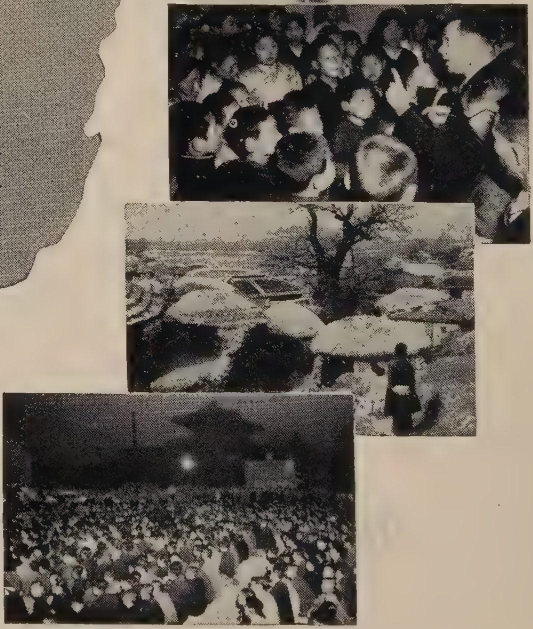

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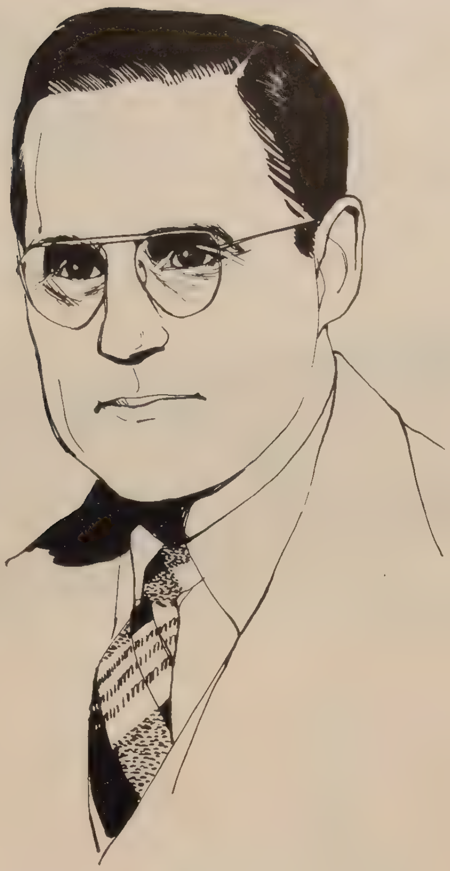


DR. T. LEONARD LEWIS *(Moody '27), an outstanding Christian educator, is president of Gordon Divinity School and Gordon College of Theology and Missions. Foundation Bible study at Moody Bible Institute combined with fifteen years of pastoral work and six years of teaching in a seminary have prepared Dr. Lewis for his important position of supervising the education of young people.*

"The evangelist gave me *good* advice..."

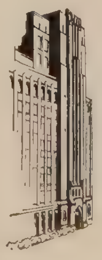
"More than thirty years ago, an evangelist held a city-wide campaign in Sapulpa, Oklahoma. A high school student at the time, I was strangely moved by those meetings. Several years later, as a college freshman, I called on that evangelist for advice about a school where I could prepare for Christian service. Trained at Moody Bible Institute himself, he advised me to attend Moody. I have never regretted following his advice. MBI provided a foundation of Bible knowledge and sound doctrine, upon which understanding gained from other schools has been built.

"As a Christian educator I know that every young man and woman needs a knowledge of the Bible and an understanding of sound doctrine as a basis for Christian service. This holds true whether the young person plans to serve as a professional Christian worker or as a lay member of an evangelical church.

"The Bible institute movement, pioneered by D. L. Moody in 1886, has made such a significant contribution to American education that the place of the Bible institute has been recognized by the U. S. Office of Education and by noted educators across the country.

"Through the years I've thanked God for the advice the evangelist gave me and for the school that D. L. Moody founded. May it continue to train young people to serve the Lord Jesus effectively until He comes again."

THROUGH THE ARCH . . . an interesting picture book of student life at Moody is yours for the asking. With it you'll receive a new school catalog, giving complete and detailed description of the courses at this well-known Bible school—the school that gave Dr. T. Leonard Lewis the foundation for a successful career in Christian education. Address Office of Admissions, Room L816.



MOODY
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820 N. La Salle Street, Chicago 10, Illinois
Dr. William Culbertson, *president*
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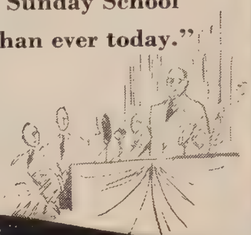
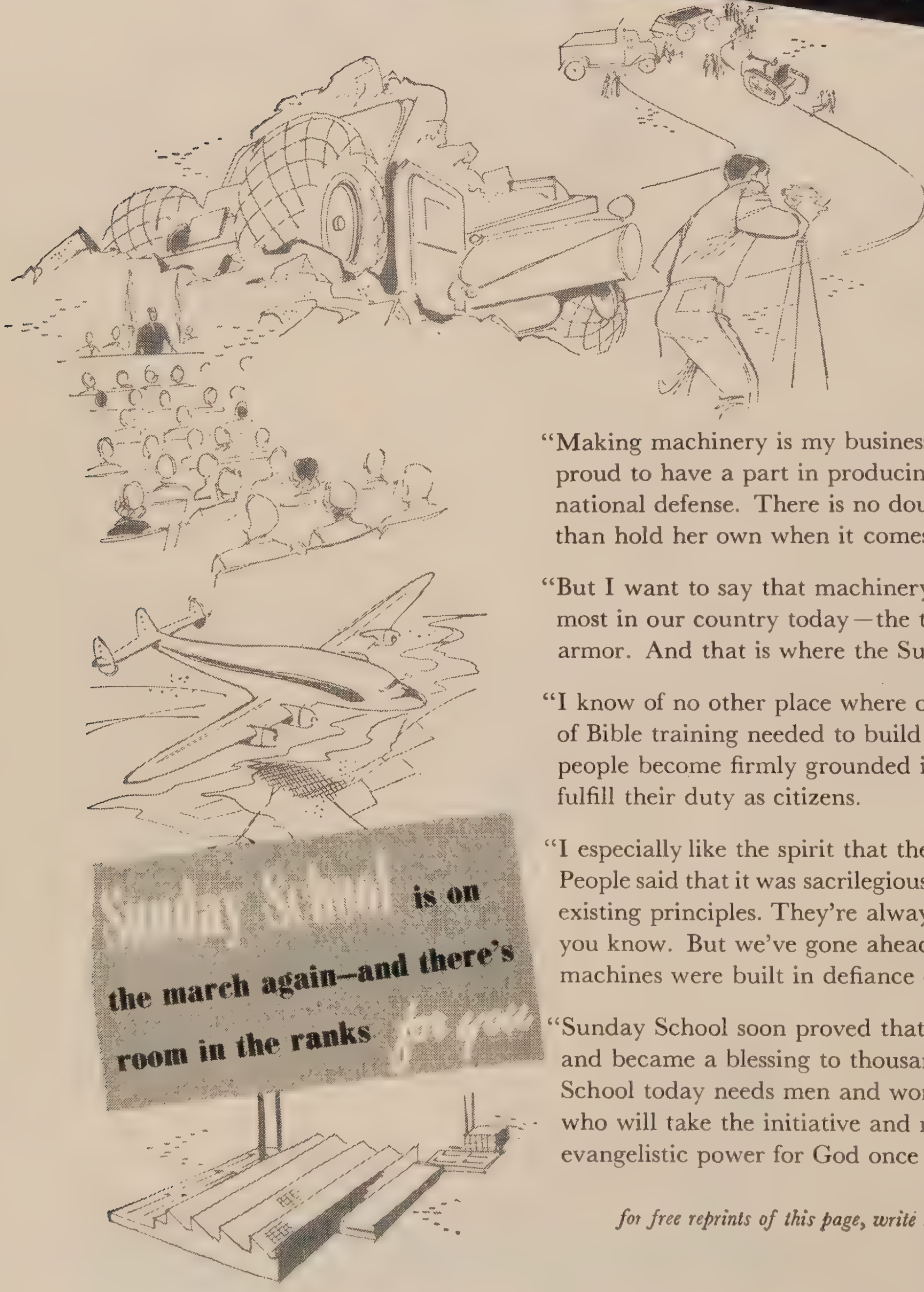
R. G. LeTourneau *says:*

"While learning how to build better machines, America has forgotten that only the Word of God will build Christian character. That's why Sunday School is more important than ever today."



Sunday School *is on the march* again


Sunday School is on the march again—and there's room in the ranks for you

R. G. LeTourneau has become known around the world through the mighty machines that bear his name. And he is equally famous as the man who made God his business partner—with spectacular results. In this day of pre-occupation with material things, Mr. LeTourneau's comment on the importance of Sunday School carries a great deal of weight:

"Making machinery is my business. And the LeTourneau Company is proud to have a part in producing many types of equipment needed for the national defense. There is no doubt in my mind that America can more than hold her own when it comes to producing machinery and materials.

"But I want to say that machinery is not enough. The one thing we need most in our country today—the thing we so pitifully lack—is spiritual armor. And that is where the Sunday School comes in.

"I know of no other place where our children can get the solid background of Bible training needed to build Christian character. Only as our young people become firmly grounded in the Word of God will they be able to fulfill their duty as citizens.

"I especially like the spirit that the founders of Sunday School demonstrated. People said that it was sacrilegious—that it wouldn't work—that it violated existing principles. They're always telling us the same thing in engineering, you know. But we've gone ahead just the same, and some of our best machines were built in defiance of the experts who said it couldn't be done.

"Sunday School soon proved that the ecclesiastical experts were wrong, and became a blessing to thousands. And I believe that the Sunday School today needs men and women with consecrated daring and boldness who will take the initiative and make the Sunday School a great evangelistic power for God once more."

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Christian
Life Est. 1939

MISSIONS make the church

by Dr. Harold John Ockenga

Do you wonder why your church can't seem to accomplish things for God? Here's the answer, in an article that will stir you to obey Christ's last commandment.

GOD is no man's debtor. He inevitably blesses those who sincerely accept the program of His Word. And that program includes missionary emphasis in the local church.

My attention first was called to this fact by the experience of a Wisconsin church. The congregation was not able to pay its pastor an adequate salary, and the church had become dilapidated. Then, through a missionary's influence, it adopted a missionary program.

During the first year, missionary interest increased. Later, the church attained its goal of giving $8,000 a year to missions. Simultaneously, it doubled the pastor's salary twice and re-decorated the entire church. God blessed when the emphasis was placed on missions.

Through the influence of Park Street Church, a Presbyterian Church not far from New York City adopted the conference method. In 1945, it gave $1,200 to missions and held a conference. The next year, it gave $6,500 to missions and, incidentally, raised its pastor's salary $1,000, doubled the church income and welcomed a thirty-three per cent increase in church membership.

What is true of the church is true of the individual. A young man who wanted to go to the mission field was advised to stay at home because he stuttered. So, in substitution, he began to give. Before long, he was able to buy the gas station at which he had been an attendant. Then he took on full support of a missionary. After that, the Lord enabled him to buy a home for his family and take on support of an entire mission station.

We at Park Street Church did not adopt a missionary program because we expected a reward. But the reward has been inextricably connected with our emphasis.

One day, the Treasurer of Benevolence at our church laid a sheet of paper on my desk. Each of its seven columns represented the giving of our congregation in some particular realm over a period of twelve years. We found that in 1935 the total missionary giving of Park Street Church was only $2,220.07. The total budget for the church during that year was approximately $20,000.

Then we commenced our missionary emphasis. The figure in the first column, representing giving for missions, began to rise. In 1940, we conducted our first Missionary Conference, devoting an entire week to emphasis on missions. Our giving jumped from approximately $9,500 for missions to $21,000 during that first conference. During succeeding years, the amount has increased every year—to $27,000, $36,000, $54,000, $77,000, $90,000, $118,000 and, this year, to a total of $163,781.

During this program, no pressure ever has been put upon people to give to any other fund. We never conduct a campaign for money. Yet all the other columns increased simultaneously with that representing missionary giving, until our budget now is over $200,000.

We have established a missionary reserve fund into which thousands of dollars are paid each year. Needy missionaries can appropriate money from this fund for retirement or for educating their children. Our security fund, which amounts to fifty per cent of our yearly budget, guarantees the payment of salaries for our ninety-three missionaries for six months should any catastrophe hinder the giving of our people.

Accomplishing this gigantic task requires consecration and faith on the part of the people. Our conferences supply the needed inspiration as they bring together missionaries from all twenty-four societies with which we cooperate. Meetings are held from 10:30 in the morning until 10:00 at night. In addition to at least sixty speakers heard in the course of the week, we have panel discussions, exhibits, moving pictures, slides and lectures, with luncheon and dinner sandwiched between.

Between major services, people congregate in the exhibit room with the missionaries to talk over the problems, interests and challenge of various fields. During these periods we feature preaching via interpreters, demonstrations of calling in native homes, singing in foreign languages, recordings direct from the field and instrumental numbers by the missionaries.

The offerings, featured at every service during the last day, are tabulated consecutively. Enthusiasm mounts as the day goes on. All formality and ritual are laid aside, and a spirit of revival marks the meetings. When the previous year's goal is surpassed and a new total rolled up, the enthusiasm and joy are unsurpassed.

On Friday and Saturday nights of the conference we have dedication of new lives for missionary service. Many of our

(*Continued on page* 79)

Guy Rockwell had a Mayflower background. Nick Caesarini was a foreigner. To all appearances, nothing would be able to break down . . .

THE BARRIER

by Ruth Fullerton

Blue Ribbon story

THE summer sun beat down on the meadow, gilding everything it touched. But the thrill Guy Rockwell had felt each year as he watched his land produce was absent now as he faced his new neighbor, Nick Caesarini.

He knew why Nick had come. It was the same request he had made periodically since last March. Each time Guy's resentment had grown. Now it was ready to leap into stinging words.

"This boundary line has been fixed since 1757. No one has ever questioned it before," said Guy, coldly.

A brief smile lighted Nick's dark features. "So who's arguing? I just want a right of way across this lower piece of your meadow. It's nearer for me than going around by the road."

"Nothing doing. I'd lose hay now by letting you cut a path across here." Guy was emphatic. Dislike for this second generation "foreigner" grew within him each second.

"I measured it," said Nick, slowly. "It's five miles by road, three miles through the woods. But it's only a mile across here. I'm willing to pay you for the hay you'd lose."

Guy shook his head. "It's not my fault that my land cuts yours in half. I couldn't stop you from buying the old Goddard place, Caesarini, but I can and will keep you off my property."

A dull flush crept up from Nick's shoulders to his straight black hair. "My land is paid for and my place kept up. What more do you expect?" he asked.

"I expect," said Guy, meaningfully, "that I won't be bothered with you anymore."

"Does that include my family?" asked Nick, softly.

Guy had the uneasy feeling that he would be caught in the web of his own ultimatum. But there were too many small truck gardens and dime-a-dozen dairies around the countryside now. He was sick of them and their ingratiating owners.

He nodded. "Your family, too."

A swift gleam of pity flickered in Nick's dark eyes. "Okay." He shrugged. "Tell your Linda not to bother calling for Marietta tonight. She won't be going to that church youth social." With that parting shot Nick turned and walked swiftly away.

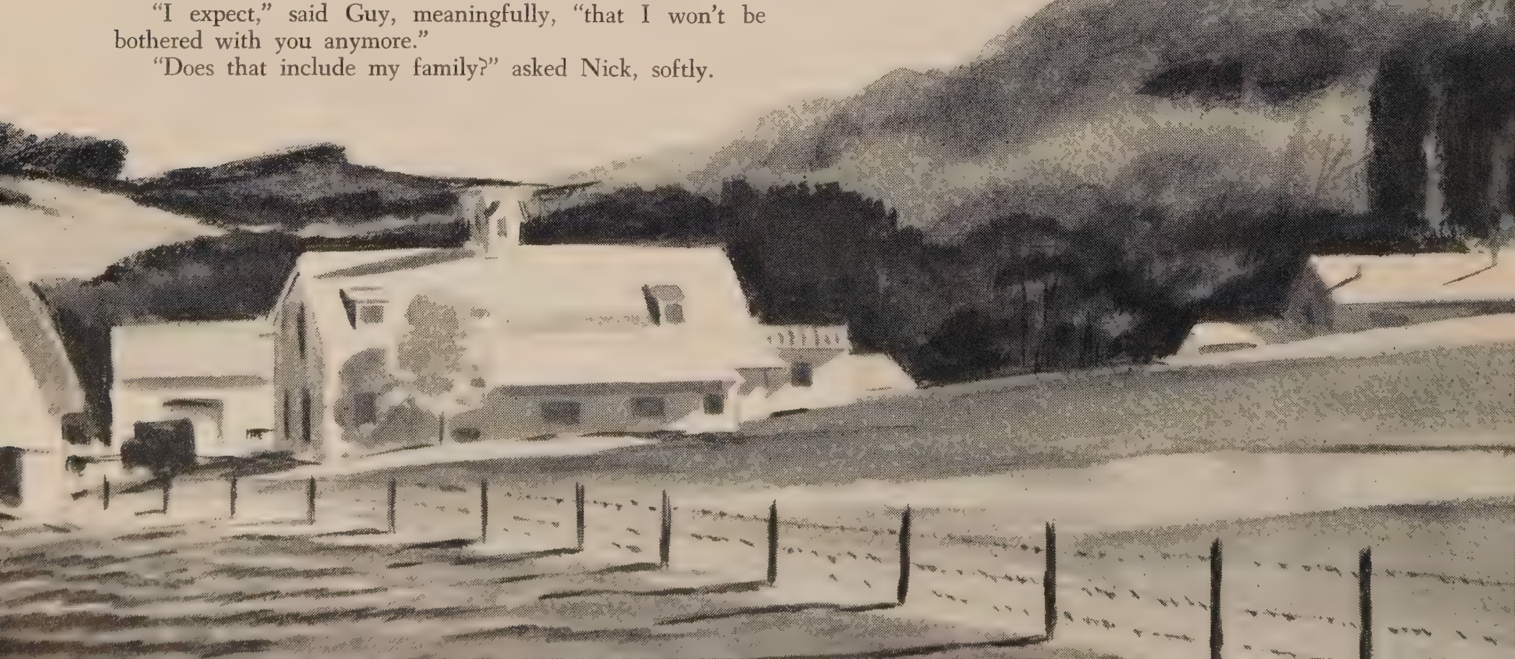
Guy watched the retreating back with dismay. What had he done? Linda had been in college this past year and a subtle change had taken place within her. Her sense of values had altered and Guy was worried. Only by exercising great tact had he and Mrs. Rockwell kept her interested in church activities.

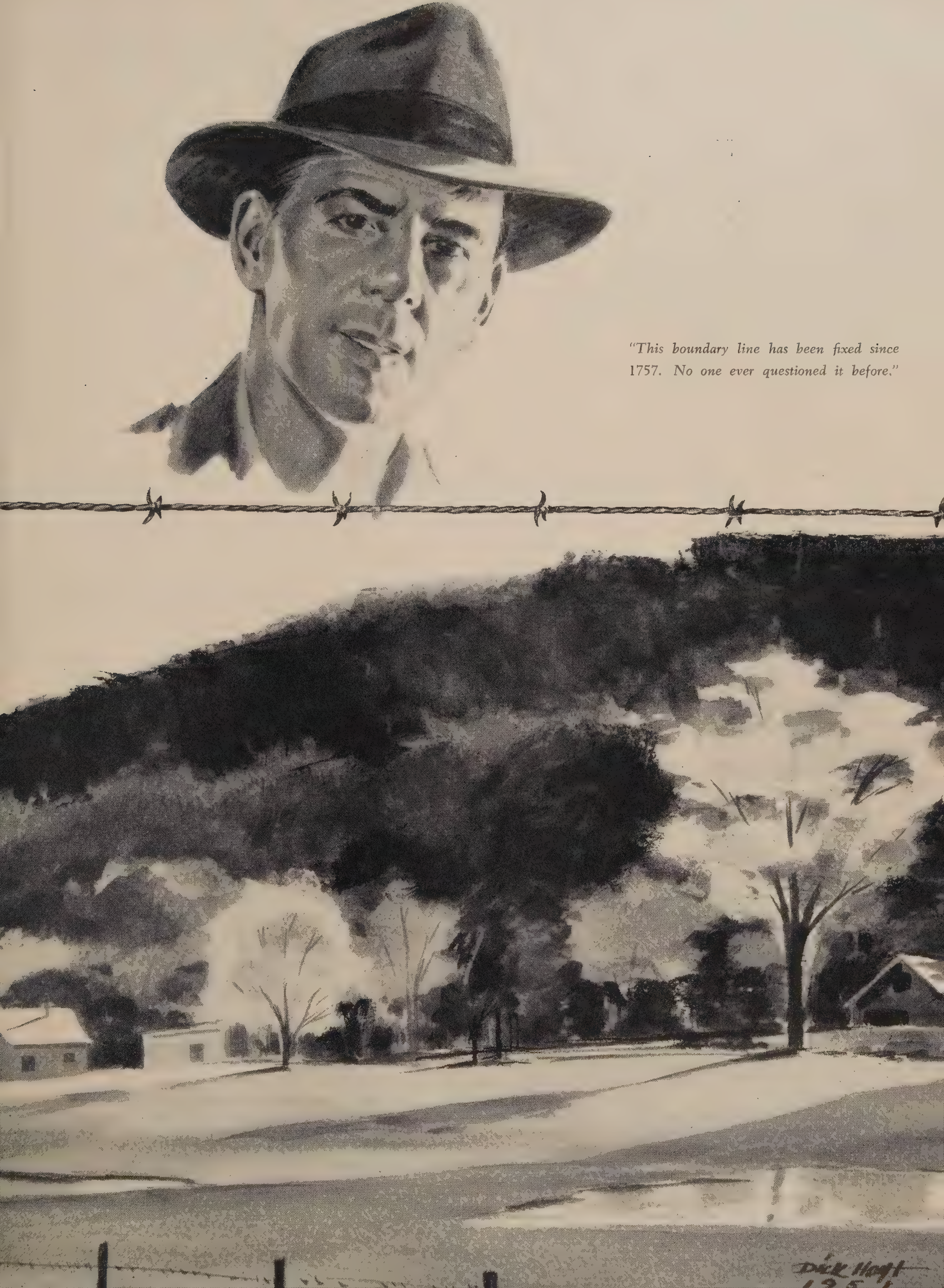
He had hoped, by having her home this summer, that she would take her stand for Christ. But there was not much indication of a change yet. Now, by antagonizing Nick, Guy had deprived his daughter of a new friend.

Linda was strong-willed and had no genealogical prejudices. It would be difficult to make her see his viewpoint. In fact, he wasn't at all sure that she would even try to understand.

During supper the phone rang.

"Probably for me," said Linda, jumping up.





"This boundary line has been fixed since 1757. No one ever questioned it before."

Po-hong's Accident

by Jeanette Veldman

IN ANSWER to the rapid, insistent knock, I opened my study door. There stood Po-hong, one of our third-year student nurses.

Her face showed fear and distrust. Before either of us got to a chair, she burst out: "I've done an awful thing, Miss Veldman. An awful thing!"

Instantly, highlights from her history flashed through my mind. An idol-worshiping family . . . a non-Christian school . . . on arrival, a great hunger for the Gospel, now disgust because fellow students who called themselves Christians were not very Christ-like . . . the times we had tried to help focus her eyes on Christ . . . the unceasing prayers for her, talks with her.

But withal, Po-hong was an honest, careful, conscientious student nurse. What awful mistake had caused this fear and agitation? What must I, responsible for all nursing care in the hospital, do? Trying to hide the fear in my heart, I quietly asked her what had happened.

She told me with hurry and great difficulty. A baby had tipped off the scales while she was weighing him. No, she hadn't left him. Yes, the doctor had already seen him. He wasn't hurt, for he had only rolled to the top of the table on which the scales stood.

I could not minimize her mistake, nor would she want me to. Quietly I commented that we were happy and thankful that the baby was all right. I added that I was certain she would not let it happen again and that we continued to trust her. We talked a little more. Of course, there was no reprimand. She already had given herself more of that than was needed. When she felt able, she went back to care for the babies and I returned to my work.

Days passed into weeks. Then one day, Po-hong came into the nurses' office to see me. She seemed more gentle, less scornful, very congenial.

Her opening words were, "I now believe in Christ and Christians. Do you know why?"

I knew we had prayed much and hoped trustfully, but asked only, "Why?"

"You remember the day I came to see you about the mistake I made? I was terribly frightened and worried, but you were calm and gentle and showed only a loving and understanding heart. I knew then that there was something to being a Christian, and now I am one, too."

My eyes were suddenly moist. My throat hurt. My heart rejoiced and prayed, "Thank you, God, that you did not let me say the wrong thing that day."

I took Po-hong's hand, saying, in our Chinese way, "I'm glad you have found peace for your heart. God bless you." When she left, she looked happier than she had for a long time.

I was glad to be alone in the office for a few minutes. I sat down, and my heart said to God, "O God, it never occurred to me that day nor later that you were using me then to answer our prayers for Po-hong. Every little deed or word can be so right or so wrong! O God, guide my each word and each deed for Jesus' sake."

He couldn't hear what Linda was saying, but Guy had the uneasy feeling that it was Marietta calling.

He glanced up quickly when Linda came back into the dining room. Her eyes were almost black with resentment. He had seen that expression so many times in the past few weeks.

"I only hope people don't judge me by what my father does," she said bitterly.

"Linda!" Her mother gasped.

"I don't care," said Linda, stormily. "He's not going to make me lose my friends as fast as I get them."

"Linda, stop!" Her mother's voice was sharp. "You don't know what you're saying."

"Oh, yes, I do. He's always ruining things for me. If he's an example of a Christian, then I never want to be one!" With a little sob, Linda turned and ran upstairs.

Guy looked at his wife. There was a white, stricken look on her face.

"What on earth happened?" she asked.

"It's that foreigner next door," said Guy, bitterly. "He had the nerve to ask again for a right of way across the lower meadow. When I refused, he got back at me by saying his girl couldn't go to the youth social with Linda tonight."

"But why won't you give him the right of way?"

"Why?" echoed Guy in amazement. "Because I don't like him, that's why."

"But you don't even know him." Mrs. Rockwell sounded annoyed.

"I don't need to know him. I know his kind, and that's enough," said Guy. "I'm sorry he took it out on Linda, but that's the way those people are."

He hadn't thought of that before, but, put into words, it lined up quite well with all the other faults he ascribed to Nick.

His wife looked at him unhappily. "I'm so worried about Linda I can't sleep. She likes Marietta. Don't you think for Linda's sake you could relent a little?"

Guy dropped his fork and stood up. "Never. Linda has to learn that principles must not be sacrificed."

"But what principle is involved, Guy, other than your testimony for the Lord? It would be better if you didn't call yourself a Christian if you intend to act like this."

Guy stared at his wife. "Don't you think my heritage in this land is something worth preserving? Why should these cattle-boat immigrants take over?"

His wife stood up, too. Determination framed her words. "It's been three centuries since the pilgrims landed, Guy. Linda's not interested in preserving this land just as they left it, and neither am I. I'm afraid for Linda. She's headstrong. Her college crowd is careless and worldly. Now if you don't get right with the Lord . . ."

"I'm concerned about Linda, too," Guy broke in. "But I'm not going to give in to Caesarini, and that's final."

Linda came downstairs just as Guy finished. When she entered the dining room, a grim smile tilted her lips.

"I won't be home this weekend," she announced. "I've decided to go out to Williamson's for a house party."

"Oh, Linda." Her mother's voice was almost a sob.

Linda didn't look at her. All her desire to hurt and defy seemed to be directed toward her father.

"You can't go with that crowd," said Guy, decisively. "They're drunks. They act as though they'd never had any home training."

"Perhaps they haven't." Linda shrugged. "Their parents have probably spent all their time looking up their Mayflower pedigrees . . . or preaching to their children about repentance and not doing anything about it themselves."

"That's enough, Linda," said Guy, angered by her impudence. "You ought to be grateful for your background."

"Grateful!" Linda flared. "I'm sick of it."

"Linda," Guy shouted. "I'm not going to listen to your back talk. And you're not going to that party."

"I'll go if I want to," said Linda, angrily.

"Stop it, both of you," begged Mrs. Rockwell. "Linda!"

Linda turned and ran upstairs. Her bedroom door slammed shut.

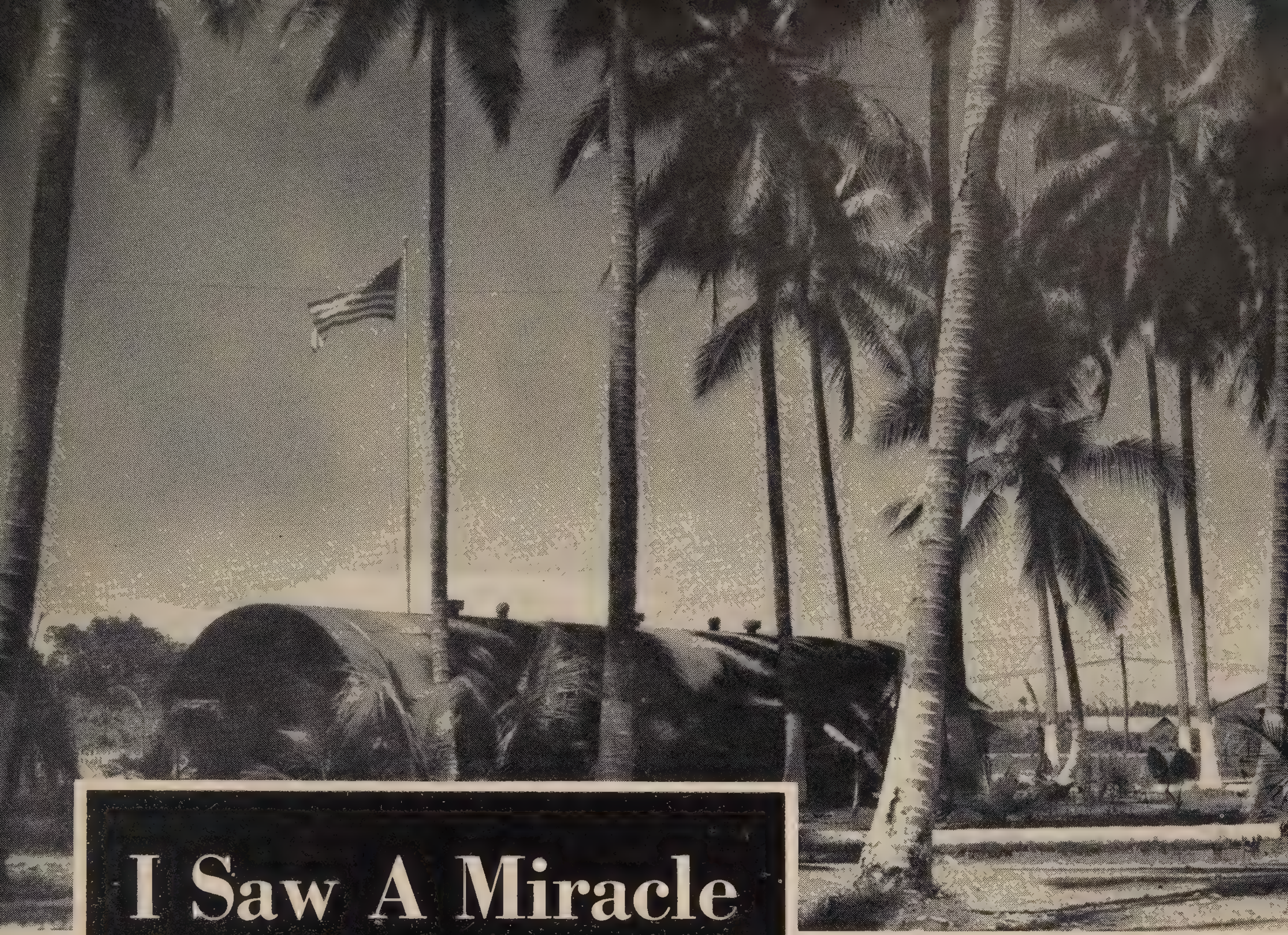
Mrs. Rockwell began to clear the dishes off the table.

Guy stood there, a confusion of angry thoughts kaleidoscoping through his mind. Linda was eighteen, but she still needed discipline. No girl her age was capable of deciding such important things for herself.

Guy walked into the front room, his problem active and heavy within him. There was a solution, and he would find it. But it would not result from his weakly giving in to Caesarini's unreasonable request.

If only he could win Linda to his way

(*Continued on page 60*)



I Saw A Miracle

by William H. Good, M.D.

Does our God answer prayer? This story of a modern miracle gives an indisputable answer.

AS THE Navy transport plane banked steeply over the west coast airport, I felt a surge of excitement. For the first time in three years, I was going to set foot on the United States. It looked good.

But behind my anticipation was a sense of urgency. I had to call my wife to let her know I was home, find out how the boy was and, with all possible speed, get to his side. Yet I knew it was a miracle that I had gotten this far, so could only trust the Lord for the future.

I shall never forget that day in June when this experience began. I rose as usual when reveille sounded at the 20th Station Hospital on Guadalcanal where I was chief of surgical services. The fighting had long since rolled past the Solomon Islands. My air raid dugout beneath the tent had been filled in months before. Where the entrance had been grew a bed of zinnias and marigolds, raised from seed sent by my wife.

As I passed the flower bed and made my way to the bank of the Tenaru River to bathe, I began to think of home. Perhaps she had sent the flower seeds so I would be reminded of her. My big boy would be just past five, and the little fellow whom I had never seen would be a year and a half. I wondered what they looked like now and whether I would see them in another year.

These thoughts depressed me, and a wave of intense homesickness swept my being. When I turned back into my tent, I sat for a moment in prayerful meditation, asking that my spirit might not faint. Then I went to mess.

It seemed unusually warm that morning, even beneath the shade of coconut palms. We recently had been reassigned to the tenth army and were gradually packing our equipment to move. Rumor had it we'd be going to the coast of China. Trickles of sweat ran down my back as I bent over the papers on my desk. The day droned on, and the heat grew more intense.

I was disturbed by the entrance of a Red Cross man. Sober-faced he handed me an official paper. I glanced at it listlessly, then froze to deep concentration. It was a cablegram, stating that my older boy was seriously ill with a paralyzed leg, possibly Legge-Perthe's Disease. I knew that disease would incapacitate him for a year or two and probably leave him crippled.

I was stunned. My wife had no family. I had only my widowed mother. Ruth lived alone with the children in a little apartment. I was on a tropical island ten thousand miles away.

Frightened and sick with anxiety, I thought rather grimly of my little prayer for strength that morning. Little did I realize that this was the beginning of one of life's inspirational experiences.

I showed the cablegram without comment to my commanding officer. When he had read it, I asked, "What shall I do?"

"What shall you do? Why, go home, of course."

"That is impossible," I replied. "I am one of your key men, and we are about to move."

The colonel looked at me. "Listen, Bill," he said, "I'll declare you non-

(*Continued on page* 68)

Meet the Champ

by Leslie B. Flynn

Boxing fan or not, you will enjoy this exclusive interview with "Jersey Joe."

WITHOUT Christ's death and resurrection, we wouldn't have eternal life. . . . The Bible said He would rise. . . . 'The Lord is my Shepherd.' "

With these words, Arnold Cream, known to sportsdom as Jersey Joe Walcott, heavyweight boxing champion of the world, testified of his faith in God in an exclusive Christian Life interview.

Walcott believes the Bible, reads it daily and attends church regularly. This thirty-seven-year-old athlete, whose story has been called "Rags to Riches" and "Cinderella Man," gives God the credit for his rise from digging ditches, hauling garbage and living on relief to top heavyweight boxer.

One of his managerial assistants tells how one night since the title bout he went to Walcott's room to ask the champ, dead tired after a heavy day of public appearance, if he wanted some milk. He found Walcott reading his Bible.

Another assistant, flashing sheaves of fan mail and offers, relates how a lucrative contract for $3,000 a day for sixty days was turned down by Walcott because it came from a beer company. According to his manager, the new champ has nearly 5,000 invitations from Sunday schools who want him to speak. When he goes on tour, he may try to fill those in the towns he covers.

There is no doubt that Walcott is well-versed in many simple scriptural truths, for he punctuated his remarks during the interview with quotes from the Bible, showing the result of his years of faithful attendance at Sunday school and church.

Question: Do you attend church?

Answer: Every Sunday that it is possible. On the road I pick out a church Saturday night so I'll know where to go on Sunday morning. I'm a Methodist and usually go to a Methodist church wherever possible. I'm a member in Merchantville, New Jersey. I have gone to Sunday school ever since I can remember.

Question: Do you believe in Christ?

Answer: Absolutely.

Question: Do you believe He died for your sins?

Answer: Certainly.

Question: When were you converted?

Answer: I've always believed that without Christ's death and resurrection we wouldn't have eternal life.

Question: Some people, even some preachers, don't believe in the resurrection of Christ from the grave.

Answer: They can't be reading the Bible. He came to fulfill the Scriptures. The Bible said He would rise. The prophets said He would rise. He said Himself He would rise. When the people asked for a guard from Pilate and Pilate sent the guards, the guards dropped back when Jesus came out of the grave. Why, all the Bible teaches the resurrection of Christ.

Question: Do you believe in heaven?

Answer: Certainly. Jesus said to the thief, "This day shalt thou be with me in Paradise." I don't know where heaven is. But I believe in it.

Question: Do you believe in a place called hell?

Answer: Certainly. The Bible says, "Ye must pay." What ye sow ye shall reap.

Question: When you won the championship, the papers stated that you had been reading your Bible before the fight. Do you read your Bible often?

Answer: Every day.

Question: Do you read it systematically?

Answer: No, I like to read the parts written by John, Peter and Paul. I suppose I read them mostly, along with Acts and other parts of the New Testament. And I like the Psalms a lot.

Question: What's your favorite Bible portion?

Answer: Psalm 23. "The Lord is my Shepherd. I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters." Why, the whole Psalm is a prayer and utterance to God. It gives me more faith in God.

Question: The papers said you wanted to urge people to have faith. Did you mean "faith in God"?

Answer: Yes. I've had it hard. Got a family of six children. Tried to live square and do what's right. I always had faith that God would see me to the top, and He did. I almost gave up. We need to have faith in God.

Question: The papers said you prayed before every round. Do you think God answers prayer?

Answer: I pray every night before I go to bed. And I pray in the morning before I even get up. I thank God for keeping me through the night and ask Him to help me through the day.

Question: How should a boxer pray before a fight?

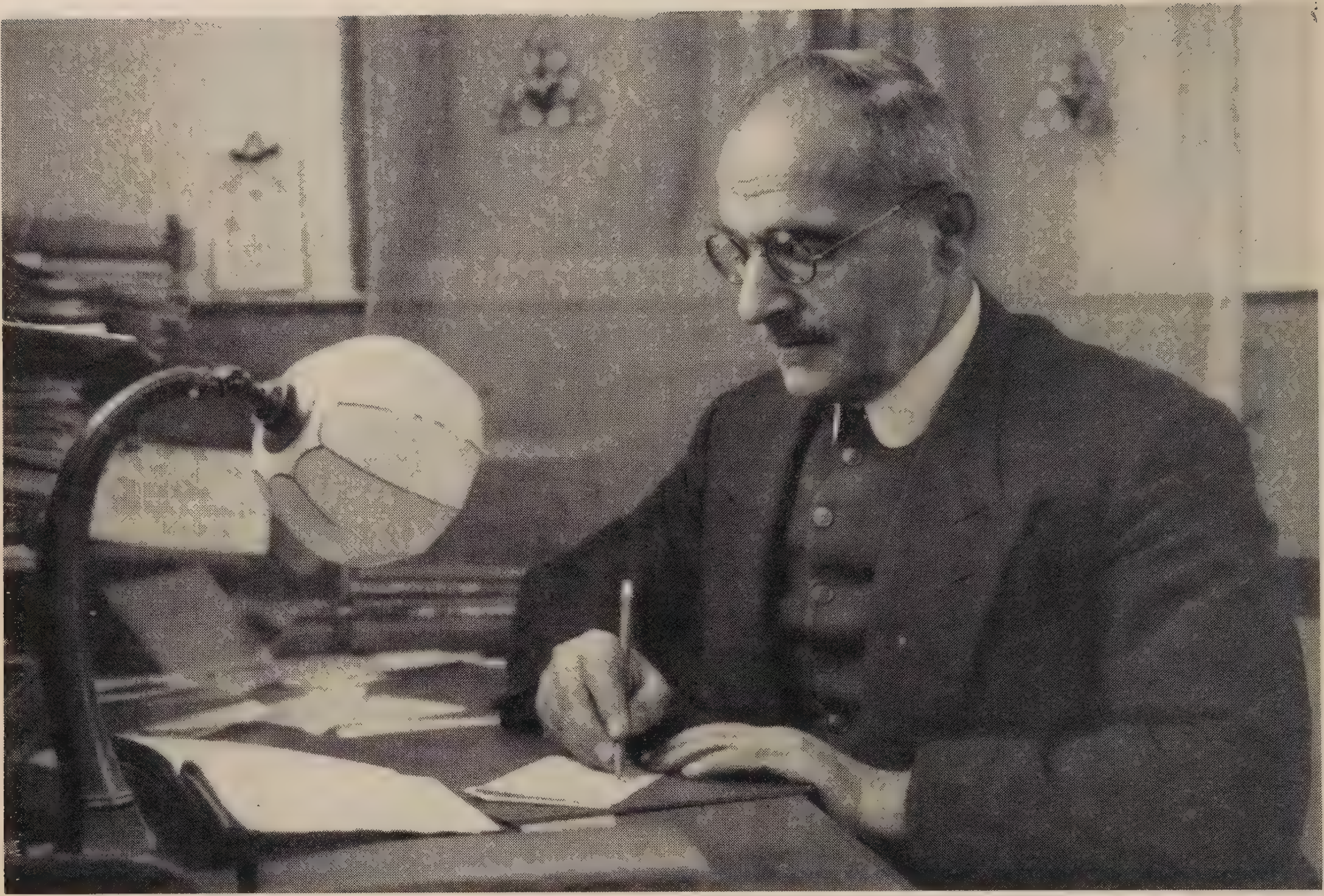
Answer: I always pray, "If it's the Lord's will for me to win, Lord, help me win. If it's Your will for me to lose, let me lose gracefully, so as not to disgrace the

(*Continued on page* 73)

". . . without Christ's death and resurrection we wouldn't have eternal life."

"If it's Your will for me to lose, let me lose gracefully, so as not to disgrace my God."

"I plan to fight, defend my title and . . . tell boys and girls to have faith in God."



Seeing the need of his people, Seferian has launched on a program of evangelism, writing and education based on the Bible.

Son of Martyrdom

by John A. Huffman

Beloved leader of Armenian Christians, Abraham Seferian is God's man of the hour for Syria. Don't miss this exclusive life story.

John Huffman, now regional editor for the New England states, bases this significant article on his personal observations while serving last year as Christian Life's *correspondent in the Near East.*—Eds.

THE DEATH march had begun. Together with 12,000 other Armenians, Abraham Seferian was being exiled from Turkey.

After four months and nearly 500 miles under the merciless serfdom of Turkish officers, the 2,000 surviving exiles reached Mosul, Iraq. There Abraham Seferian was granted four months of grace, then sentenced to death as a dangerous man.

As the guards wrested him from his loved ones, his wife insisted on being taken, too. The guards protested, saying that a woman as good as she should not be exposed to watching her husband die. But refusing to remain behind, she answered, "My husband is a good man. If he must die, I will go with him."

Together they were marched between Mosul and Karkuk, through the Desert of Dey. Commanded by the officer to stop, Abraham was told, "I must now obey my orders to kill you!"

As he bowed his head in prayer, he heard the crack of a pistol, then a scream. Looking up, Abraham saw the officer lying on the ground with a broken back. The horse had thrown him just as he pulled the trigger. He died a few hours later, saying, "I was ordered to kill this man, but God has punished me. I am dying."

But this miraculous escape from execution was nothing new for Abraham Seferian. On at least two other occasions he had been sentenced to die because of his faith. One sentence ended in the death of his father because of mistaken identity. The other miscarried, ending in glorious revival. It was this revival which gave birth to the Spiritual Brotherhood, which now numbers its congregation in eight different countries.

For the first ten years of his life, Abraham lived in the village of Yerebanken, Turkey. Although his parents were of Gregorian background, through the reading of God's Word they became the first Christians in their village. Young Abraham received his early training in the primary schools of Yerebanken, Hadjin and Tarsus, later attending an orphanage there.

The prayer life of his father impressed him tremendously during his boyhood. "Where is Jesus? I can't see Him," he often asked his father in those early days. "If He were really here, I would sit upon His knee."

(*Continued on page* 77)

In answer to pleas for missionaries, American Christians send excuses to needy foreign fields.

HELP WANTED:
Men for Missions

by Ivan Allbutt

DEAR Pastor-across-the-Sea:

It was with confidence in the Lord that I left the churches of your district under your charge, and you have proved your ministry as a faithful steward of God. For this I praise Him and commend you.

Your letter asking that we send you another missionary—a man to be your colleague while I am home on furlough—has been lying on my desk until I could find courage to answer it. My hand is sluggish to write because my heart is heavy. It is the same old story: we have no men to send. Forgive me that I had never tried to explain to you why we are so short of men. You have graciously given me several loopholes for shifting the responsibility, but I cannot honestly slip through any of them. Let me analyze frankly the reasons why you think we have no man to send in answer to your urgent request.

"America must be a small country," you say, "with so few people that she has sent out all the missionaries she possibly can, because some have to stay home and keep the home fires burning."

You may be surprised to hear that there are over one hundred million people in America, and the sending out of a few thousand more missionaries would hardly make a dent in our population. The land itself is so broad that it would take a good walker as long to walk across it from east to west as it takes for the rice in your fields to grow from seed into ripened grain.

"If America is a large country with a heavy population, it must be that the number of Christians among them is pitifully small."

This is true in a sense. But to be honest with you—there are hundreds and hundreds of thousands of true, born-again children of God here.

"The Christians of America must be uninformed about the need for foreign missionaries."

All of those who know and love the Lord have studied world geography in school. Most of them know something at least of the tremendous need in foreign lands. Millions of them have had the missionary challenge of the whole world presented to them in one way or another.

"Perhaps those who would like to be missionaries," you reason, "are not prepared and have no way of getting Bible training for missionary work."

There are scores of good Bible schools all over America, and it is a comparatively rare thing to find a young person called of God to Christian service who cannot find ways and means to attend such a school for two or three years. Not only so, but in most of these Bible schools, the need of foreign missions is consistently and adequately presented and urged upon the young people.

"Can it be that there are not enough boats to carry new missionaries across the ocean?"

My dear brother, the only boats you have seen are the little river craft that carry only a few people. You will find this hard to believe, but there are ships on the Salt Pond that will carry a hundred or more families of people! At the coastal cities of your great country, these mammoth ships come and go every day. They bring foreign produce and foreign tradesmen, foreign wine and foreign cigarettes, but very few foreign missionaries.

You ask, "Can it be that the churches are so poor that they cannot possibly afford to sent out and support more missionaries than they are now doing?"

While we sometimes hear of young people being held back for lack of funds, we must praise God that generally, where a young person is fitted and called of God for missionary service, He will also raise up supporters. Though church members in America are not the richest section of the population, less than a tithe of their income would be sufficient to send out enough missionaries to evangelize the world in this generation.

So you see that none of the suggestions you make touch the real crux of the problem. You can think of no other valid reasons for our not sending out more missionaries—at least one more, to fill your immediate need. Frankly, I can find only a few more reasons myself, and not all of them are legitimate. There are some consecrated young people, of course, whose bodily strength is not sufficient to stand the rigors of another climate. Some would-be missionaries have obligations which, before the Lord, are valid for holding them back from foreign service.

But ruling out these two classes, there are still thousands of young people who would go to the foreign field if they obeyed the call of God. Then why don't they go?

We must not set up ourselves as judges. The field is the world, and this includes our own homeland.

But it seems to boil down to this: somebody is saying "No" to God. This may not always take the form of open rebellion. More often it is a subtle thing—putting God second and allowing other things to come first in the life. In your own whole-hearted surrender to God, and the delight with which you entered into fellowship with Him through the blood of His Son, you may not be able to understand the half-hearted consecration of a good many young people over here. But here we

(*Continued on page 30*)

Our shrinking missionary world will continue to dwindle as long as Christians neglect the lifeline of intercessory prayer.

Our Shrinking Missionary World

First Russia, then China. And now mission leaders sound an ominous note. Even more fields will be closed to the Gospel unless God works a miracle.

TODAY more than a dozen fields are closed to the gospel missionary.

Several times that number are becoming increasingly difficult for the missionary to penetrate.

Within ten years an estimated twenty-five more fields may be entirely closed to missionaries.

These facts, and many others equally alarming, were brought to light in an exclusive CHRISTIAN LIFE survey just completed among leaders of forty missionary societies in this country.

Clearly, the severest blow ever dealt contemporary missionary work has been struck during the past twelve months. Although hindered in different ways in various parts of the world during their entire history, missions received their biggest body blow with the closing of the great China field. Meanwhile, a growing number of missionary authorities are expressing belief that we must expect to see the South American situation worsen considerably before it improves.

Communism probably is the single most powerful deterrent to the advance of foreign missions. The rising tide of nationalism in Asia and the influence of Roman Catholicism in South America also are factors which must be faced.

Almost without exception, however, missionary spokesmen declare that our shrinking missionary world will continue to dwindle *only* so long as many Christians neglect the vital lifeline of intercessory prayer.

While they did not voice it in so many words, missionary authorities plainly feel the future of missions abroad depends to a marked degree on the spiritual condition of the church and the individual Christian at home.

This was revealed in answers to the question: "In your opinion, what is the one factor that can stem the tide?"

Typicals answers:

"Only definite prayer on the part of the Lord's people:" E. LaRowe, *The India Mission*.

"Intercessory prayer:" Herbert M. Griffin, *China Inland Mission*.

". . . a more real prayer participation on the part of God's people:" P. H. Sheets, *The Evangelical Alliance Mission*.

"Prayer . . . training native workers:" Robert P. Evans, *European Bible Institute*.

"Revival and evangelism with emphasis on instrumentality of the national leaders and churches:" R. K. Strachan, *Latin America Mission*.

"Revival at home; enlightenment on the field; consecrated, educated nationals:" J. Russell, *Sudan United Mission*.

"A revival in the United States that would shake the world:" Paul E. Haines, *The Oriental Missionary Society*.

"Prayer; greater cooperation between missions, more real interest in evangelism:" J. Hubert Cook, *Evangelical Union of South America.*

"More stress on evangelism and better training program for national leaders:" J. Edgar Smith, *Church of God, Anderson, Indiana.*

Translating this picture into lives, the situation appears even more grim. Today the missionary is prohibited personally from reaching millions of souls on several continents. In another ten years, many millions more will be classed with those who no longer can be visited by the missionary with the Gospel of Christ.

Despite these dim prospects, however, missionary authorities have not lost hope. Even now many are deep in plans for a drastic reshuffle of personnel to handle the emergency. Others, unwilling to leave the future of foreign missions, humanly speaking, in the hands of the church at home, agree that training of native workers is of primary importance in the advancement of Christ's commission to "Go ye into all the world, and preach the gospel to every creature."

As one leader stressed: ". . . no field is ever closed to the Gospel. The government may refuse entry permits to foreign missionaries and suppress or prohibit the preaching of the message, but these restrictions do not mean that gospel ministry is ended."

The missionary map accompanying this article (see page 28) indicates the fields already closed to missionaries, those that are becoming increasingly difficult to penetrate and those that may be closed within ten years.

Although their relationships to fields mentioned obviously weighted their choices, the missionary leaders' responses to another question dramatically pointed to the fact that the majority feel Japan and India are key spots on the foreign mission front today.

The question: "If 100 qualified young people were available to you immediately . . . where would you send them?"

Typical answers:

"Japan, the Philippines, Hong Kong:" O. H. Schmidt, *Lutheran Church, Missouri Synod.*

"Belgian Congo, Japan, Philippines:" H. G. Rodine, *Evangelical Free Church of America.*

"India, twelve; Indo-China, thirty; Siam, fourteen; Philippines, six; Indonesia, ten; French West Africa, six; Gabon, four; Congo, four; Latin America, ten; Japan, four:" A. C. Snead, *Christian and Missionary Alliance.*

"Japan, Philippines, Western Europe:" C. Reuben Lindquist, *Berean Mission.*

"Japan, Europe, Latin-America:" E. E. Schwartz, *Mid-Missions.*

"New Guinea, Tanganyika, India:" C. A. Weishaupt, *American Lutheran Church.*

"Twenty to Congo, twenty to Haiti, thirty to Brazil, ten to Dominican Republic, ten to British Guinea, ten to Dutch Guinea:" E. J. Pudney, *Unevangelized Fields Mission.*

". . . distribute them among the seven political divisions of South Africa:" E. J. Shank, *South Africa General Mission.*

"Japan, South America:" Miss Bernice M. Ludlow, *The Orinoco River Mission.*

"Philippines and Japan:" Edwin L. Frizen, Jr., *Far Eastern Gospel Crusade.*

"Senegal, Upper Volta, Dahomey, Philippines, Japan:" Noel Perkin, *Assemblies of God.*

"Latin America:" Miss Elsie M. Kurzshals, *Bolivian Indian Mission.*

In its final question to mission leaders, CHRISTIAN LIFE asked: "If you were in CHRISTIAN LIFE's position, what single appeal would you want to stress in this survey?"

Uppermost in the minds of the representatives as they replied was the sense of urgency about the whole missionary picture, the need for awakening Christians in America to the challenge that lies ahead and the possibilities that lie in concentrated prayer, giving and going for the missionary cause.

Some of the answers:

". . . the time for missionary effort is now. The future would indicate still more doors closing:" W. H. W. Paget, *Ceylon and India General Mission.*

"In obedience to our Lord's command, pray for laborers:" Charles J. Mellis, Jr., *Missionary Aviation Fellowship.*

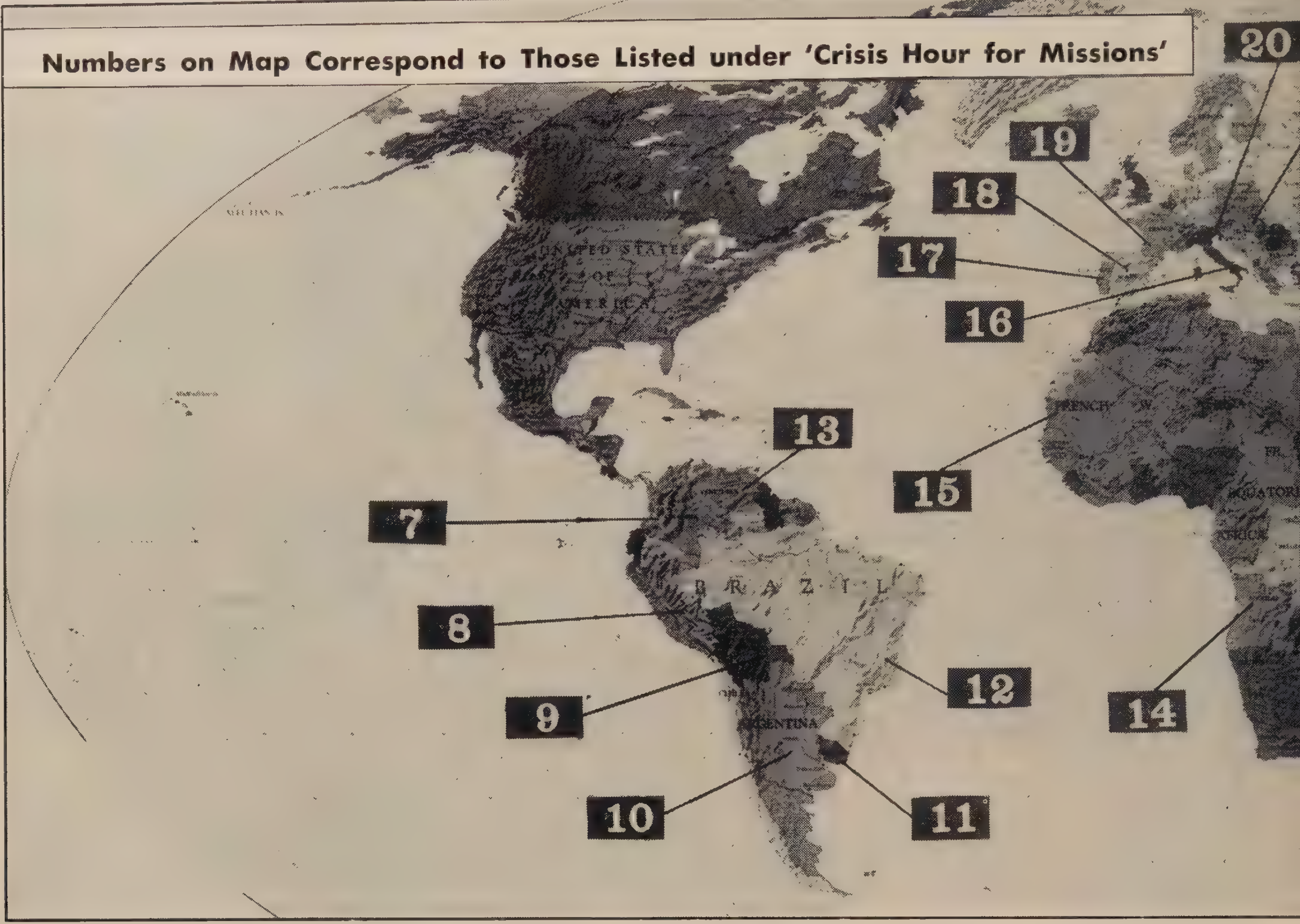
". . . greater stress on revival of existing forces and cooperative efforts in evangelism:" Miss Elisabeth Fletcher, *Latin America Mission.*

"Be optimistic, positive. . . . The missionary world may be shrinking but our

Missionaries still preach to large crowds in countries which permit mass evangelism . . .

but carry on their witness among individuals in lands that are harder to penetrate.

Christian Life CHRISTIAN LIFE MIS


Numbers on Map Correspond to Those Listed under 'Crisis Hour for Missions'

activity in the remaining areas should be intensified . . . no discouragement or failure . . . look at God's power, not external situations:" Robert P. Evans, *European Bible Institute.*

"The urgency of the hour. The doors are fast closing, and we must make Christ known now while there is yet time:" Miss Lillian Palmberg, *Belgian Gospel Mission.*

"We must give ourselves to prayer and the preaching of the Word:" Peder Konsterlie, *Lutheran Board of Missions.*

"The church and missions must find a united answer and program of life and work to meet communism, and without delay go to work 100 per cent in its world mission fields:" Alvin C. Berg, *World Mission Prayer League.*

Viewed academically, the closing of these foreign mission fields might be given several different interpretations.

So far as missionary societies themselves are concerned, some Christian leaders believe it to be a plain order from the Lord to increase the effort on home mission fields. To others, it means a need for intensified effort in fields yet open.

One thing is sure: never before in the history of missions have funds so readily been available. And encouraged by this, mission boards have made rapid advances in recent years in their adoption of modern methods of transportation and communication. Probably the most important of these are the use of the radio and airplane.

■ CHRISTIAN LIFE thanks the following mission boards for their help in supplying foregoing information: Africa Inland Mission; American Baptist; American-European Fellowship; American Lutheran; Assemblies of God; Augustana Lutheran; Baptist General Conference; Belgian Gospel Mission; Berean Mission; Bolivian Indian Mission; Central American Mission; Ceylon and India General Mission; China Inland Mission; The Christian and Missionary Alliance; Church of God; Conservative Baptist; European Bible Institute; The Evangelical Alliance Mission; Evangelical Free; Evangelical Lutheran; Evangelical Union of South America; Far Eastern Gospel Crusade; Free Methodist; The India Mission; International Church of the Foursquare Gospel; Latin America Mission; Lutheran; Lutheran—Missouri Synod; Mid-Missions; Missionary Aviation Fellowship; National Holiness Missionary Society; New Tribes Mission; The Oriental Missionary Society; The Orinoco River Mission; South Africa General Mission; Sudan United Mission; Unevangelized Fields Mission; The Wesleyan Methodist Missionary Society; Women's Union Missionary Society; World Mission Prayer League; Worldwide Evangelization Crusade.

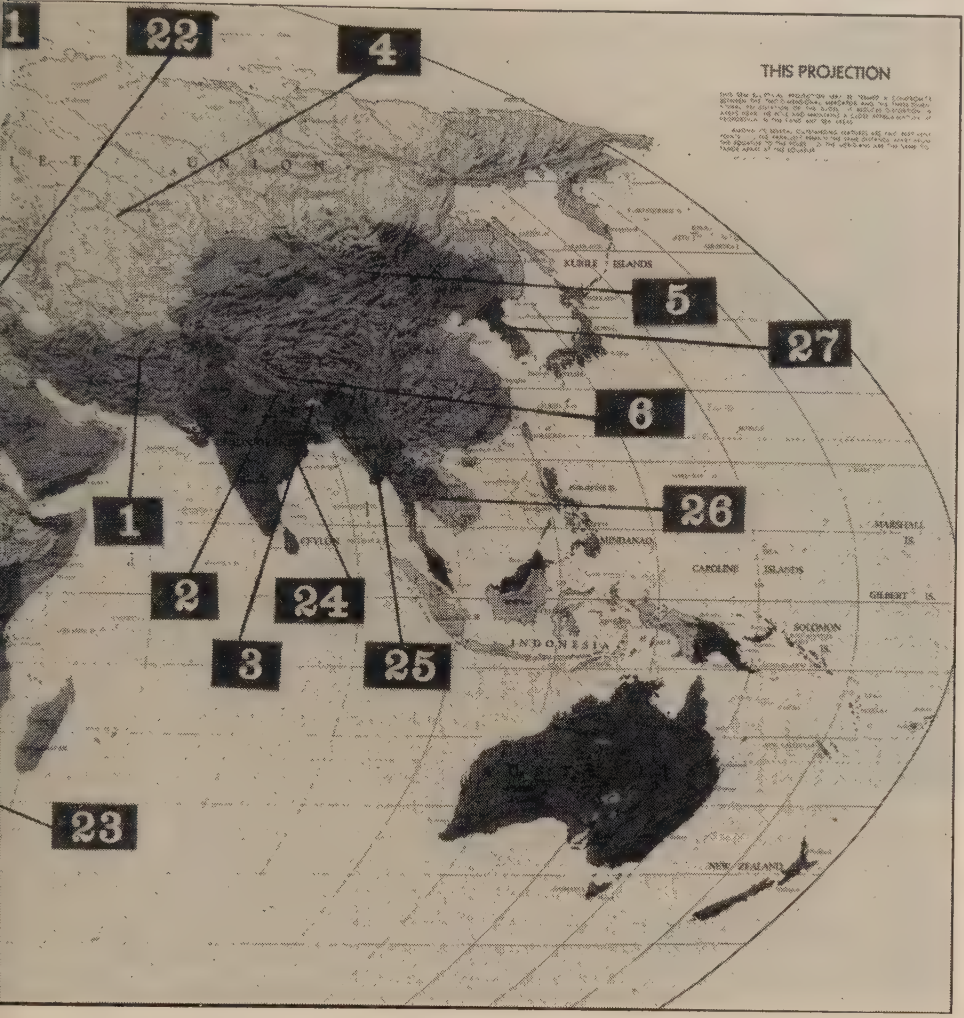
In fact, in radio it is recognized that the missionary still possesses a medium which can bridge the passport ban. Moreover, it is tacitly assumed that current trends on the mission field will see a greater development of mission radio to meet the emergency.

Clearly this shift in missionary coverage must be carefully evaluated by training schools and institutes in this country. Some Christian leaders assert schools must provide students with more up-to-date information as to future prospects for missionary work. Counselors certainly must take a realistic view to avoid confusion among students planning for life missionary activity.

Despite such a pragmatic view, however, one thing remains obvious. Though tragic set-backs have occurred, foreign missions still claim their age-old imperative. A united front among missionary society executives asserts that the "Great Commission" still stands. And if anything, the urgency in this commission is greater now than when it was given.

SIONARY NEWS MAP

Christian Life



Crisis Hour for Missions

MISSION activity will continue to shrink in size and scope, unless . . . That is the warning of evangelical mission board leaders in this country to readers of CHRISTIAN LIFE.

The accompanying article and missionary map, based on answers to CHRISTIAN LIFE's questionnaire, graphically portrays the tremendous possibilities. Christianity's hope is in that word "unless"—referring to the vital lifeline of prayer, giving and going.

1. *Afghanistan*. Closed to gospel missionaries.

2. *Nepal*. Closed. Pakistan is still open, according to missionaries.

3. *Bhutan*. Closed. Some Bhutanese hear the Gospel when they journey to the market places of neighboring Assam, especially during festivals.

4. *Russia*. Closed.

5. *China*. Closed. China Inland Mission reports that 500 of their missionaries have emerged from China thus far during 1951. More than eighty still remain, waiting for exit permits to Hong Kong, location of mission headquarters. Formosa is still open.

6. *Tibet*. Closed.

7. *Colombia*. Most missions reporting on this field consider it either closed or closing because of Roman Catholicism.

8. *Peru*. Here, too, Roman Catholicism is making it increasingly difficult for the missionary to carry on his ministry.

9. *Bolivia*. The Bolivia Indian Mission writes, "While there is opposition from Roman Catholicism and Communism, which is increasingly strong, it is by no means to the point of becoming a closed land. We are having phenomenal results among the Indians in recent months."

10. *Argentina*. Nationalism, together with Roman Catholicism, is making it more difficult for the gospel-preaching missionary.

11. *Uruguay*. Becoming more difficult.

12. *Brazil*. Becoming more difficult.

13. *Venezuela*. Roman Catholicism is making gospel witness increasingly difficult.

14. *Angola*. On the African continent, too, the influence of Roman Catholicism is making it difficult for the gospel missionary.

15. *French West Africa*. The spirit of nationalism is growing throughout Africa, and, some missions, say "the white man will not be tolerated for too many years." Nevertheless, work is going forward in many parts of Africa. Ethiopia is open.

16. *Italy*. Roman Catholicism is hampering the gospel missionary.

17. *Portugal*. Becoming increasingly difficult.

18. *Spain*. Roman Catholicism is hampering the gospel missionary.

19. *France*. Nationalism is making it increasingly difficult for the gospel missionary, according to the Rev. Robert Evans, European Bible Institute. Neighboring Belgium's door is still wide open, but missionaries there are facing increased persecution, writes the Belgian Gospel Mission.

20. *Austria*. Communism is closing the missionary door.

21. *Russian satellites*. Writes the American-European Fellowship: "Bulgaria and Czechoslovakia are practically closed." They believe Poland will be closed within ten years. The story is much the same with the other Russian satellites—the gospel missionary has little opportunity, if any.

22. *Lebanon*. Becoming increasingly difficult.

23. *Swaziland*. Becoming increasingly difficult.

24. *India*. This country is now open to the gospel missionary. But, warns the Ceylon and India General Mission, "If Communism continues to gain ground in India, it could easily be closed in ten years." An election is to be held next month which will reveal how much hold Communism has on the people. Nationalism also is a factor which may close India to the gospel missionary.

25. *Burma*. Here, too, nationalism and Communism are teaming up to make it increasingly difficult for the gospel missionary.

26. *Southeast Asia*. Although some missions believe this area will be closed in ten years, they are doing their utmost to reach it now with the Gospel. China Inland Mission reports that survey teams have completed their work in Indonesia, Japan, Malaya, Philippines and Thailand. Missionaries originally scheduled for China have been assigned work in the open fields of the Orient.

27. *Korea*. Korea is open in the South, closed in the North. "Anything could happen in ten years," says the Oriental Missionary Society. END

Christian Life PROJECT 1

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Teaches the Christian spirit of helpfulness. 22 pages, 10 four-color pictures.

Rev. Jacob Peltz

HEARTFELT THANKS FROM HUNGRY HEBREW CHRISTIANS

A poor Hebrew Christian widow in Germany writes: "How happy you have made us with your big CARE food carton. I am unable to describe our joy over this gift. May the faithful Lord Jesus bless and richly reward you and those who make it possible to help us."

Another Hebrew Christian, a lawyer whose body and spirit were almost shattered in a German concentration camp, says this: "Accept my heartfelt thanks for the CARE food parcel containing cans of meat, ham, and other food of excellent quality. I have never received the like of it before. You have made me very happy. I formerly belonged to the Jewish religion, but became a Christian in 1938. Please have mercy on us at another time."

Dear Christian reader, please do help us ease the misery and distress of Hebrew Christians who miraculously escaped death during the Nazi era of persecution. We must not abandon these brethren of our Lord now. Let us not weary in well doing. Please send your gift immediately to help Hebrew Christians in distress in Europe and the Holy Land.

$10.00 will pay for a big nutritious CARE food parcel for a needy family in Europe or in Israel.

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Toronto, Ontario

MEN FOR MISSIONS

(*Continued from page 24*)

have the same three things to contend with as you have over there: the world, the flesh and the devil.

As I have seen it on this furlough, there is a tremendous loss of missionary recruits between the time a young person stands up to say, "I am willing to go anywhere the Lord leads me," and the actual sailing of that person for the foreign mission field. Many reasons might be given for this, but I must not take time to go into them now. The one that weighs most heavily upon me is this: many young people who feel the urge to foreign missionary service feel a stronger urge to do something else.

You might ask, "What else could be a more worthy life work than serving the Lord where He wants you to go?" Here are some of the things I have found to be hindrances:

Home ties. Natural affection and love of home—both ordained of God—have been put ahead of love for God, which should always be first. The Lord Jesus was stern in His rebuke of those who love father and mother more than Himself.

Security. The natural bent toward self-preservation leads some to desire financial and social security above the will of God.

Fear. It is quite illogical, but young men who have risked their lives for their country and faced enemy fire with utmost bravery sometimes do not have the courage to trust the Lord Jesus. Yet He promised to be with them all the days if they would but obey His command to go into the world with the Gospel.

There must be an answer to the problem before us, for the Lord Jesus told us plainly that we must evangelize the whole world. God did His part in sending His Son to die for us. The Lord Jesus did His part in shedding His blood on Calvary for our sins and in giving us the Great Commission. The Holy Spirit does His part in quickening the preached Word. It is we who have failed.

The answer will not be found only in better missionary instruction, improved communications, better international understanding, more sacrificial giving and more strategic planning. I believe the answer must come from God in the form of a heaven-sent revival. When we love the Lord, we will do what He says. When young people fall in love with the Lord Jesus, they will carry out His command.

Pray with us, then, dear brother, for a revival in this land, that we may do our part in sending the Word out. Part of the answer may be the sending of several missionaries to your field!

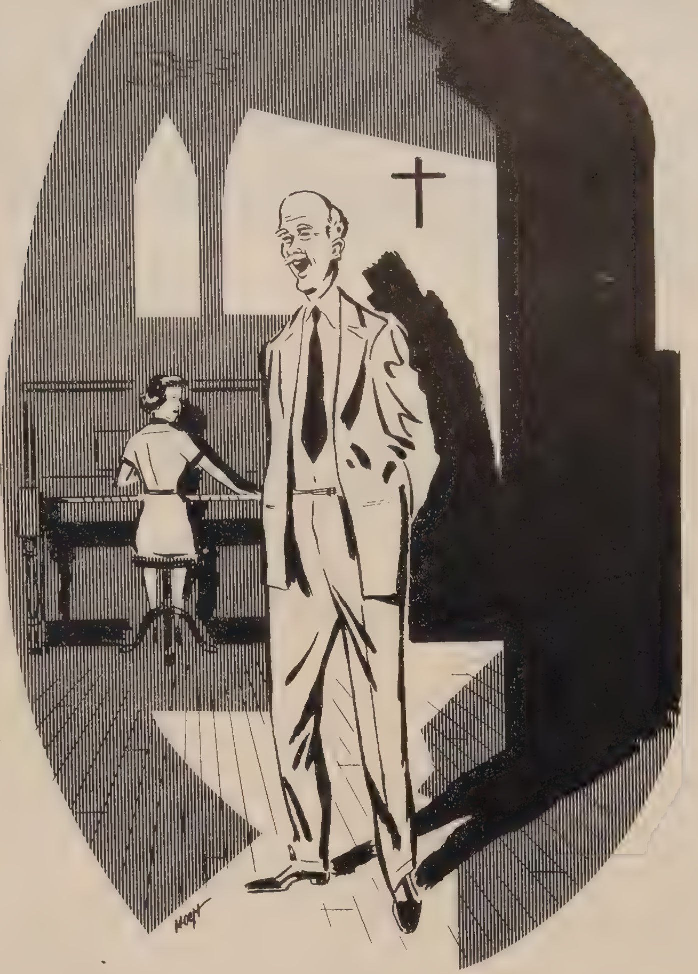
Yours by grace,

YOUR FELLOW MISSIONARY.

He was only the church janitor,
and his voice was old and quavery.
But he brought the people
back to God through his . . .

SPECIAL NUMBER

by Helen R. Cook



NO ONE in Ridgefield will ever forget the Sunday Uncle Luke Hibbs sang a solo at church.

It was August—a beautiful day, not too hot. A perfect day, in fact, for fishing or picnicking or driving over to a neighboring town to visit relatives.

When the minister, Gordon Young, came back into the auditorium after class period, he looked at the attendance register. His heart sank. Twenty-two less than last Sunday, and last Sunday had been low.

He was starting listlessly toward the platform when he heard Uncle Luke call his name. He turned around.

"Good morning, Uncle Luke."

"Good mornin', Brother Young." Uncle Luke smiled, then spoke apologetically. "I was wonderin', do you want I should raise some more windows?"

"Well, Uncle . . ."

"Brother Young! Brother Young, I want to speak to you," interrupted a petulant young voice.

"Oh, good morning, Eugenia." The preacher managed a smile. "All ready with your solo, I suppose?"

"That's what I want to see you about," said Eugenia. "Brother Young, I'm not—not going to sing this morning!"

"You aren't? What's wrong?"

"Nothing! It's just—I don't happen to feel like—like singing today!" Her mouth trembled.

Gordon Young saw her glance out of the corner of her eye at Chad Masters, sitting stony-faced in a nearby pew. *Oh,* oh, he thought. *Eugenia and Chad are quarreling again.*

"I wish you would try to go ahead with your number, Eugenia. We . . ."

"No, Brother Young, I *can't*. If you want a special so bad, you'll have to get somebody else to sing it! Get—get Uncle Luke!" She turned on the old man, patiently waiting to finish his conversation. *"You'll* sing a solo, won't you, Uncle Luke?"

The minister fumbled for words to cover the awkward moment. But he had not reckoned with the gentle old man's unsuspicious heart.

"Me? Sing a solo number? Well, now, Miss Eugenia, I ain't never done anything like that. But I reckon—if it's the Lord's will—I could, well, I could try."

Mumbling nervously, "It's up to Brother Young, of course," Eugenia slipped away.

The preacher looked at the small figure before him, stooped a little with age. His throat tightened with affection and embarrassment. Then he looked around the auditorium at the little cluster of faithful people, the rows of empty seats.

He had to say it! He cleared his throat.

"Would you—would you like to sing for us, Uncle Luke?" he asked reluctantly.

Uncle Luke hesitated, then nodded.

"I'll do the best I can," he said humbly.

For Gordon Young, the next twenty minutes were a nightmare. The service progressed smoothly in the usual manner, but once he caught himself singing the wrong verse of a hymn. He read the announcements in a normal voice, though when he finished he did not know what he had read.

To top everything off, a well-dressed couple came in late, and chose seats near the front. The minister knew who they were—Horace Vaneer, owner of Ridgefield's largest factory, and his fashionable wife. Although they had never attended services there before, they were known for their critical attitude toward all churches.

When the time came for the special number, Gordon Young looked at the audience nervously. Henry Piper was already asleep. Chad Masters stared blankly ahead. On the other side of the building, Eugenia Ellington looked at the floor, her face pale. Louise Little was watching her rival pianist, Mrs. Honeycutt, with her usual eagle eye. Mrs. Honeycutt, at the piano, fumbled with her music.

The preacher drew a deep breath.

"Our special number today," he said, "will be brought by Luke Hibbs."

From his inconspicuous seat in a dark corner, Uncle Luke arose and walked slowly to the front. The silence was oppressive.

To the minister the old man looked frightened. He glanced at the pianist,

(*Continued on page* 59)

...and the ears of the deaf shall be unstopped*

Centuries ago mighty messages were signalled across the Andes from one who believed himself to be the representative of the Sun, God of the Universe. As he and millions of his Inca empire bowed in worship at sunrise, faith and doubt were mingled. "We worship thee, O Sun, and if thou are not God we worship the one who made thee."

Today with each sunrise, messages still are sent from the heights of the Andes, but the signals are stronger, clearer, and more penetrating. The voice is no longer uncertain—doubt is at last banished as the call is to worship the Sun of Righteousness, the Creator of the sun. The scattered descendants of the proud Incas, in their villages hear the message in their own language from the radio transmitters of HCJB, the Voice of the Andes, in Quito, Ecuador.

The message of redemption is not limited to the Indian nor even to the Spanish-speaking inhabitants of Ecuador and the surrounding countries of South America. Because Quito is technically one of the most favorable spots on the globe for transmitting radio broadcasts to the entire world, the result is that today the Great Commission is being carried out literally by station HCJB in broadcasting via its six transmitters to all the world.

Even now, when conventional mission fields are being closed in Europe and Asia, the friendly government of Ecuador has most generously accorded HCJB membership in the National Order of Merit and has extended the broadcasting permit to 1980 with the authority to increase the transmitting power to 100,000 watts. This means reaching a potential audience of 300 million throughout the world. This challenge *must* be accepted—and *immediately!*

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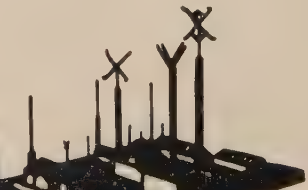
HCJB—The Voice of the Andes

HCJB



the Voice of the Andes

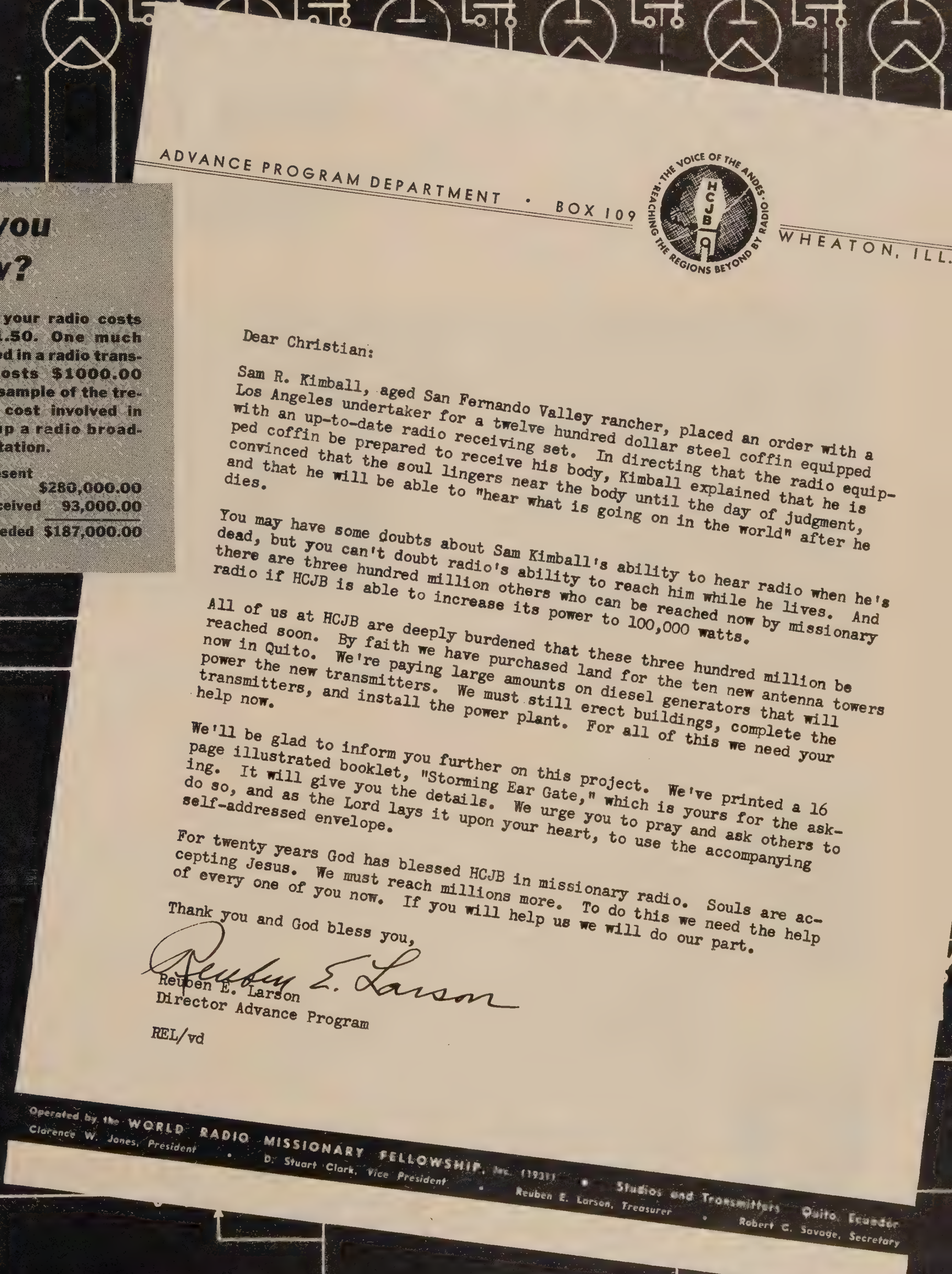
Operated by World Missionary Radio Fellowship, Inc. 1931. Clarence W. Jones, Reuben E. Larson, Co-Founders.

*Isaiah 35: 5

Did you know?

a tube in your radio costs about $1.50. One much larger used in a radio transmitter costs $1000.00 This is a sample of the tremendous cost involved in setting up a radio broadcasting station.

Cost of present expansion	**$280,000.00**
Already received	**93,000.00**
Balance needed	**$187,000.00**



ADVANCE PROGRAM DEPARTMENT • BOX 109
THE VOICE OF THE ANDES · HCJB · REACHING THE REGIONS BEYOND BY RADIO
WHEATON, ILL.

Dear Christian:

Sam R. Kimball, aged San Fernando Valley rancher, placed an order with a Los Angeles undertaker for a twelve hundred dollar steel coffin equipped with an up-to-date radio receiving set. In directing that the radio equipped coffin be prepared to receive his body, Kimball explained that he is convinced that the soul lingers near the body until the day of judgment, and that he will be able to "hear what is going on in the world" after he dies.

You may have some doubts about Sam Kimball's ability to hear radio when he's dead, but you can't doubt radio's ability to reach him while he lives. And there are three hundred million others who can be reached now by missionary radio if HCJB is able to increase its power to 100,000 watts.

All of us at HCJB are deeply burdened that these three hundred million be reached soon. By faith we have purchased land for the ten new antenna towers now in Quito. We're paying large amounts on diesel generators that will power the new transmitters. We must still erect buildings, complete the transmitters, and install the power plant. For all of this we need your help now.

We'll be glad to inform you further on this project. We've printed a 16 page illustrated booklet, "Storming Ear Gate," which is yours for the asking. It will give you the details. We urge you to pray and ask others to do so, and as the Lord lays it upon your heart, to use the accompanying self-addressed envelope.

For twenty years God has blessed HCJB in missionary radio. Souls are accepting Jesus. We must reach millions more. To do this we need the help of every one of you now. If you will help us we will do our part.

Thank you and God bless you,

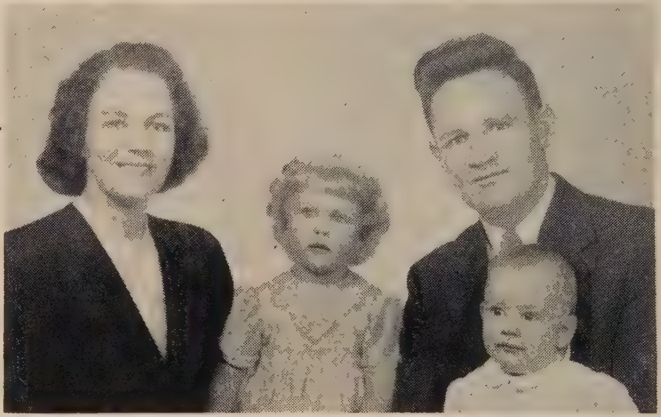
Reuben E. Larson

Reuben E. Larson
Director Advance Program

REL/vd

Operated by the WORLD RADIO MISSIONARY FELLOWSHIP, Inc. (1931) • Studios and Transmitters Quito, Ecuador
Clarence W. Jones, President • D. Stuart Clark, Vice President • Reuben E. Larson, Treasurer • Robert C. Savage, Secretary

your best investment against Communism... "SEND FORTH LABORERS..."



REV. AND MRS. ROBERT MUNN AND CHILDREN

They're Ready to Go!

As soon as God's people respond to the urgent need of the hour, this fine couple will assume their responsibilities at the European Bible Institute in Paris, France. Rev. and Mrs. Robert Munn are graduates of Columbia Bible College. Mr. Munn is a graduate of Bible College of Wales and also the Missionary School of Medicine in London. The Bachelor of Divinity Degree was granted him this past May by Grace Theological Seminary. Before going to the mission field in Africa, where both have served, Mr. Munn graduated from the Alliance Francaise of Paris, France. He has taught French while in seminary. There is no language barrier. *God has called and they are ready to go!*

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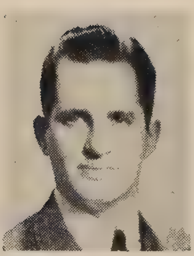

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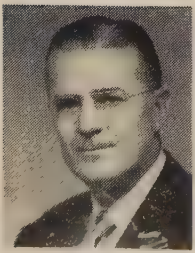

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France Needs Them Desperately . . .

"The people of France," says Dr. David Johnson, General Director of The Evangelical Alliance Mission, "have much less chance to hear the Gospel and be saved than a heathen in wildest Africa. . . . Most of its millions now living will never once hear the Gospel unless Christians of America are stirred and moved to do something for them."

Europe Can Be Reached . . .

Europe can be reached for Christ by training young people over there. They must be given a working knowledge of the Word of God and sent back into their own countries as ministers, missionaries, and evangelists to win their own people to the Lord Jesus Christ. Such is our *Mission to Europe!*

Right now preparations are being made for the fall term of the Evening School and the Day School of the European Bible Institute in Paris. There is no time for delay.

You Can Help . . .

Churches, Sunday school classes and individual Christians will want a part in their ministry and a share in their reward. Pray for the Munns—that support and outgoing expenses may be provided. May we count on your help?

SEND YOUR GIFT AND WRITE TODAY TO . . .

EUROPEAN BIBLE INSTITUTE

Room 1302　542 South Dearborn Street
Chicago 5, Illinois

(This advertisement made possible through the kindness of a friend burdened for Europe's millions)

Christian Life Est. 1939

RUSSELL T. HITT, News Editor
ANDOR DEPAAL, Assistant News Editor

COVERS ALL NEWS SIGNIFICANT TO CHRISTIANS

▸ WORLD

Priest Burns Protestant Mail

Postal Probe Started

NEWSPAPERS THROUGHOUT ONTARIO and Quebec have been carrying the story of a Roman Catholic priest in the village of Ste. Germaine, Quebec, who has freely admitted intercepting and burning mail sent by a Baptist pastor at LaSarre.

The priest, Rev. J. Alfred Roy, is said to have admitted burning mimeographed material being sent his parishioners by Baptist ministers in LaSarre and Sudbury.

Revelation of the priest's practice of burning the mail came when the Rev. Leslie G. Barnhart, pastor of the Noranda Baptist Church at LaSarre, questioned the daughter of the postmaster at Ste. Germaine.

Bulletin

▪ As CHRISTIAN LIFE goes to press, word comes from Postmaster General Edouard Rinfret in St. Jerome, Quebec, that criminal charges are to be lodged against the Rev. Alfred Roy, priest of St. Germaine Bole parish.

The girl said, "Well, we have some special orders about that mail."

She was asked who gave the orders. After hesitating a moment she replied, "Well, frankly, M. le Cure."

She explained that the mail had been turned over to the priest.

When the priest was questioned, he declared that the Baptist material gave his people "wrong ideas," and that he felt justified in destroying the mail.

Of the Baptists, he said, "In LaSarre they had firemen and hoses to fight them. Here we haven't, so we use the weapons we have."

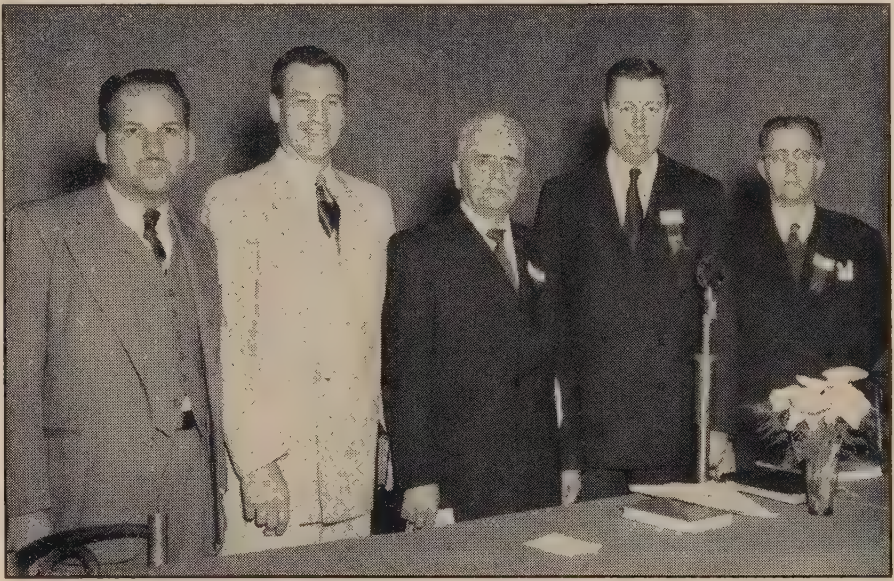
Archbishop Paul-Emile Leger issued a statement critical of the priest's action. He said that if the facts reported were true, the action of the priest was wrong. He called upon all people of good will "not to implicate the whole Church in a culpable act of one of its members, even though he may be a minister of religion."

Later, Mr. Barnhart went to visit the mayor, reminding him that a year ago, in the presence of an attorney, the LaSarre Council had promised the Baptists freedom to preach on the street, with police protection. According to the report, the mayor became angry and said, "We are sick and tired of seeing you there preaching every Saturday night. We can't have it any more; we are going to chase you out."

In a later dispatch, Barnhart charged that he had been given a "rough time" when he sought to conduct his street meeting.

He said he was dragged from the meeting place, first by the chief of police, Edouard Carpentier, and then by two men who had been sworn in as constables for the evening. These constables struck him repeatedly with their fists.

After being knocked down and having his jacket torn, he was dragged to his car and forced to leave.



OFFICERS OF PAN-AMERICAN CONFERENCE*
Latin Protestants Rejoiced over a Record Response

Latin Evangelicals Unite

REPRESENTATIVES FROM SIXTEEN COUNTRIES met in Sao Paulo, Brazil, late in July to form the Latin American Alliance of Christian Churches.

While the new alliance is to be directed and maintained by Latins, its formation was due largely to the efforts of Dr. Carl McIntire and other U.S. workers in the separatist International Council of Christian Churches, with which the new organization is affiliated.

Latin Americans from every South and Central American country accounted for a registration of 410 at the Pan-American Evangelical Conference at which the alliance was formed. A contingent of 60 ministers from North America was present.

Crowds ranging from 1,600 to 2,000 attended the evening sessions of the conference, said to be one of the largest Protestant gatherings ever held in Latin America.

Officers of the Latin American Alliance are: Rev. Synesio Lyra, pastor of the Fluminense Church, Rio de Janiero, and former president of the Confederation of Brazil, president; Dr. Adriao Bernardes, editor of "O Fundamentalistà," first vice president; Rev. Donald Hare, Association of Baptists for World Evangelism, Brazil, and Rev. Rafael Camacho, pastor of the Conservative Presbyterian Church, Padua Dias, Minas Gerais, secretaries; and Rev. Nicolau Lucca, pastor of the Christian Evangelical Church Sao Paulo, treasurer. Vice presidents representing nine countries also were elected.

The conference spoke against Communism, liberalism and Roman Catholicism and in behalf of religious liberty throughout Latin America. Sharpest resolution dealt with the persecutions of evangelicals in Colombia.

World Evangelicals Unite

FORMATION OF A NEW world-wide association of evangelicals was approved at the international convention in August at Woudschoten, Holland, attended by representatives of national bodies in 30 countries.

Sponsors of the week-long convention were the commission on international relations of the National Association of Evangelicals, and the World Evangelical Alliance. The establishment of the new international group will involve the dissolution of the Alliance. The new agency will be known as the World Evangelical Fellowship. At a press conference before the convention opened, Dr. J. Elwyn Wright, leader of the NAE group, said the projected organization would have "ideals between the liberal World Council of Churches and the extreme rightist International Council of Christian Churches."

Lt. General Sir Arthur Smith of London was elected president of the WEF. John Bolton of Lawrence, Massachusetts, was named Fellowship treasurer. Also elected was an interim committee comprising Dr. Clarence W. Jones of Quito, Ecuador; Pastor Friedrich Heitmuller of Germany; Dr. Harold J. Ockenga of Boston; Dr. A. S. Guruswamy of Ceylon; and the Rev. K. Hiraide of Japan.

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* Officers of conference (left to right): Rev. J. R. Lebron-Velazquez, Hare, Bernardes, McIntire and Camacho.

Prior to winding up its sessions, the convention adopted a resolution declaring that "the hour has truly come when all born-again, Bible-believing Christians should unite in order to strengthen their fellowship in the Body of Christ, and to bear witness to His infallible Word."

Behind the Iron Curtain

FROM DEPENDABLE SOURCES behind the Iron Curtain comes word that Christians are continuing to carry on a witness for the Lord in at least three Communist-dominated lands.

Most surprising to American evangelicals is the recent report of a Belgian evangelist, M. G. Parfait, who traveled in Russia. He writes:

"On Sunday, at 10:30, I went to the former Lutheran church now used as a place of worship by our Baptist brethren, which holds 2,000 people. At 6 o'clock I went there again for the second service. The church was crowded out.

"People arrived carrying seats. They invaded the corridors, the aisles, and the porch . . .

"Among the Baptist preachers there were a large number of laymen. Some of the pastors work for a living outside their ministry. It is not always straitened circumstances which drive them to this, but a question of principle.

"The Baptist Church in Russia at present possesses 300 churches in Russia and two million members split up into 33 'families' over the whole country. The Moscow parish has a membership of some 6,000 served by six pastors."

A similar report comes from Hungary where there are said to be 15,000 Baptists, with 600 preaching stations. A total of 700 converts were baptized last year.

The first convention of German Baptist churches in the Soviet-occupied zone was held this summer with 418 messengers and guests in attendance, according to Dr. Jacob Meister, president of the German Baptists Union.

IT'S HERE!

THE FOURTH ANNUAL CHRISTIAN LIFE SUNDAY SCHOOL CONTEST

October 21—November 25

For the fourth consecutive year, CHRISTIAN LIFE magazine is proud to present its annual Sunday school attendance contest. In the past three years, an estimated increase of over 300,000 men, women, boys and girls have been brought within hearing distance of the Gospel of Christ through these contests.

Any Sunday school can win. Over $5,700 worth of prizes have been made available, but they are incidental to the 30, 50 or even 100 per cent attendance increases which can be gained in *your* Sunday school!

Mail your entry today!

In the Soviet-occupied zone, which includes the eastern sector of Berlin, there are at present about 200 Baptist churches with 35,200 members. New churches are being built and conversions are still being reported.

Tin Can Thank You

A METAL PLAQUE, fashioned by grateful North Korean prisoners of war from discarded tin cans, was forwarded recently from Korea to the American Bible Society's offices in New York.

Captured North Koreans had taken this way of expressing their thanks for Scripture portions provided for them by the society's representatives. Cans which once had contained dried eggs or fish had been carefully flattened, nailed together and decorated with a design in purple and white. Across the plaque were these words: "Thanksgiving American Bible Society POW Bible Institute."

"The shield was presented in a very formal ceremony to me to send to you," wrote Chaplain Harold Voelkel to Dr. Frederick W. Cropp, ABS secretary. Voelkel, working in the prison camps of South Korea, reports that 822 North Koreans have enrolled in a Bible Correspondence Course.

So many prisoners of war wanted to enroll in a newly established Bible institute that elimination examinations were given. But that didn't solve the problem. Since the examinations were given, it has been necessary to open four additional Bible schools.

EVERY MAN IN
HIS OWN TONGUE

SECRETARY CROPP WITH POW PLAQUE
A Book Had Tamed the North Koreans

Victories in Colombia

IN TERROR-RIDDEN COLOMBIA, the blood of modern Christian martyrs already is providing seed for a church that is growing stronger instead of weaker.

The Evangelical Confederation of Colombia met for what one missionary termed a "Pentecostal experience" out of which came an agreement for an all-out program of evangelism.

Some 40 persons from 17 different Protestant denominations, brought together by recent Roman Church-inspired persecutions, gathered for a season of prayer and business. "All were knit together in a most wonderful way," said one participant.

National pastors and missionaries alike felt the time had come for the most aggressive program of evangelism in the history of the country. To be conducted on a cooperative basis, the gospel effort will be directed by the Rev. Robert Lazear, Wheaton College graduate and missionary under the Northern Presbyterian Church.

In the little town of Monteria, missionaries of the Latin American Mission reported a new church had been established. When the pastor distributed handbills telling about the opening service, the local priest forbade his flock to attend and threatened excommunication to any who did.

When Sunday afternoon rolled around a crowd of 550 turned out. That night there was another full house. Evangelist Israel Garcia gave the invitation and 68 came forward. By the end of the week, the new church had seen 148 definite decisions for Christ.

The following Friday, however, the enemy bared his teeth. Three men equipped with heavy machetes, a dagger and a club burst into a small cottage meeting and proceeded to smash things up. Bibles were ripped to pieces. Missionary Bob Reed was beaten with the flat side of a machete. The pastor was struck on the head.

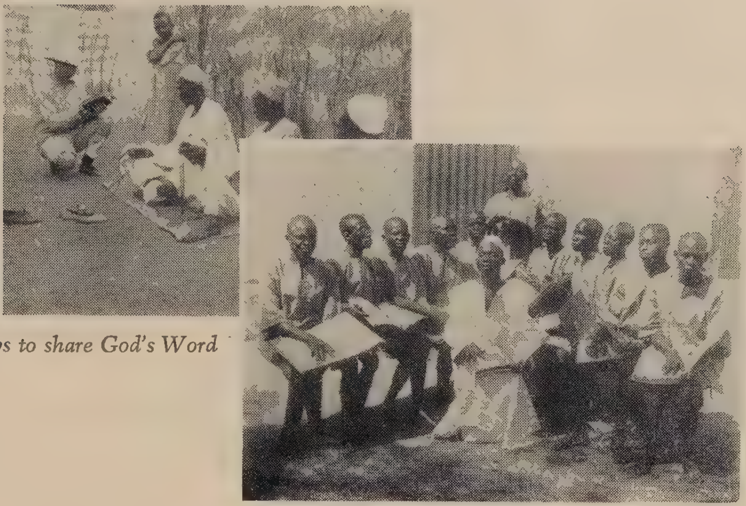
Police supposedly made an investigation, the men freely admitted everything and that apparently was the end of it.

China's Continuing Terror

OPPOSITION, PERSECUTION and death again stalk Chinese Christians as the Red Government is apparently taking out its Korean defeats on internal "reactionaries" in recent weeks.

Whispered tales of torture and martyrdom have been grapevining from behind the bamboo curtain since late spring. This is a reversion to the Red policy followed in the early days of the liberation in North

the Lord gave the WORD...

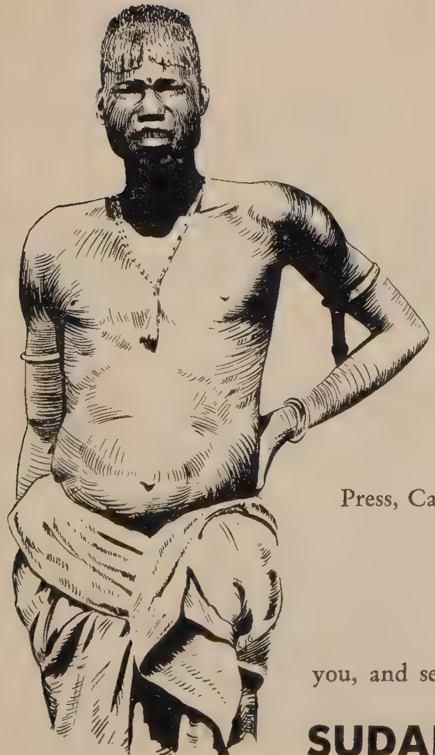


Your missionary stops to share God's Word

Blind students reading Braille Bibles

great was the company of those that published it.

This monotype gets out the Word at the Niger Press



PUBLISHING THE WORD OF GOD to the unreached millions in Africa is the task of the S.I.M. 900 missionaries are *publishing the Word.* 35 members of the African Missionary Society are teaching and living it. 16 Bible training schools are turning out African evangelists. Niger Press, Calvary Colportage and "African Challenge," are agencies *publishing the Word.* . . . But our company is not *great.* We need more prayer-partners, stewards and missionaries. Won't you join our "company" and help *publish the Word* in Africa? We want to hear from you, and send you a *free* subscription to our paper. Write to us at:

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- recruit new prospects through visitation
- make your Sunday School one of your greatest channels of evangelism

Here's something to add a new dynamic to your Sunday School. These films will awaken your church to the potentialities of Sunday School. They will help your Sunday School workers to do a more effective job for Christ. All three are 16mm. sound . . . black and white . . . 20 minutes running time.

GOD'S ACRE OF DIAMONDS A priceless treasure . . . the Sunday School—reaching every age, every segment of society.

"God's Acre of Diamonds" is an impressive documentary of the Sunday School's value as the evangelistic arm of the church . . . offering a wealth of opportunity in reaching men and women for Christ.

STARS IN YOUR CROWN A powerful portrayal of the importance of leading pupils to a personal acceptance of Christ as Saviour through individual contacts in Sunday School.

This challenging film shows you graphically and effectively how to cope with spiritual problems and heart attitudes of various age-levels. Inspiring and thought provoking.

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"Doorways to Decision" is a dramatic film on Sunday School visitation, featuring the conversion of a sophisticated young wife who has been rebellious about her husband's recent interest in Sunday School.

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Eastern Premiere

GOD'S ACRE OF DIAMONDS
OCT. 13, SAT. 5:40 P.M.
Philadelphia Area Sunday School Convention, Tioga Presbyterian Church, 16th and Tioga Sts.,
Philadelphia

Midwestern Premieres

STARS IN YOUR CROWN
SEPT. 22, SAT. 7:15 P.M.
2nd Annual Scripture Press Sunday School Fair, 434 South Wabash,
Chicago

GOD'S ACRE OF DIAMONDS
SEPT. 28, FRI. 7:15 P.M.
Greater Chicago Sunday School Convention, Moody Memorial Church, North Ave. and Clark St.,
Chicago

DOORWAYS TO DECISION
OCT. 19, FRI. 7:15 P.M.
National Sunday School Convention, Metropolitan Methodist Church, Woodward Ave. at Chandler,
Detroit

Northwestern Premieres

GOD'S ACRE OF DIAMONDS
SEPT. 25, TUES. 7:45 P.M.

STARS IN YOUR CROWN
SEPT. 26, WED. 1:00 P.M.

DOORWAYS TO DECISION
SEPT. 27, THURS. 7:45 P.M.

All of the three above premieres are being held at the Inland Empire Sunday School Convention, First Assembly of God Church, Indiana and Lincoln Streets,
Spokane

Canadian Premiere

GOD'S ACRE OF DIAMONDS
THIRD WEEK OF OCT.
Please write to Rev. James P. Vold, for exact date and time, Metropolitan Tabernacle, 453 Bank St.,
Ottawa

Western Premieres

GOD'S ACRE OF DIAMONDS
OCT. 9, TUESDAY

STARS IN YOUR CROWN
OCT. 10, WEDNESDAY

DOORWAYS TO DECISION
OCT. 11, THURSDAY

All of the three above premieres are being held at the Morning Chapel Service of the Bible Institute of Los Angeles. Public Invited.
Los Angeles

Four Generations Immersed
"As for me and my house . . ."

China. For, in the past two years, Communist tactics have been to wage a cold war of resistance to the church.

Though the vicious Communistic vengeance is ostensibly being vented on political enemies, missionary-trained Christian workers are one of the prime targets of recent Communistic spite. Accused of spying, many have been jailed, some killed and others deported. Even the lives of some missionaries, known to be antagonistic to Communism, are endangered. And trumped-up charges and makeshift delays are currently bogging down the release of several hundred missionaries still inside China.

The religious thrust of this new Communistic move to quell all opposition began with a Peking religious conference called by the Reds last spring. Out of it came four directives: All churches and leaders must break off with the missionaries; all churches must cooperate with the government in freeing themselves from missionary influence; all churches must take down the pictures of Christ and put up pictures of Mao Tse Tung; Christian workers must not preach on any subject remotelv relating to politics, second coming of Christ, end of world, etc.

Following this conference, Communistic policy stiffened toward Christians as well as toward all political opponents. Hong Kong Communist papers reported that more than 700 enemies of the State were shot in two days in three major cities. Hundreds of bodies were left on the execution grounds until the stench covered the cities.

One bus driver, employed in driving the condemned to the execution grounds, reported he could take it until they began burying men alive. Then he ran away.

In the face of persecution, the modernist-controlled Church of Christ in China has continued to compromise. Unfortunately, however, the line of compromise has not always followed doctrinal beliefs. Some few evangelicals have sold out to the Communists while some liberals have stiffly opposed them.

As always, the blessing of God is resting on many who are standing valiantly true to Christ.

Mission to Formosa

"WHEN DICK HILLIS, Youth for Christ representative in Formosa, said there was a wide open door for preaching the Gospel in the last remaining bastion of Nationalist China, it was a tremendous understatement."

This was the view of a three-man team which spent six weeks in a whirlwind preaching tour of the strategic island. They were Dr. Harold Chalfant of Los Angeles; Lynn Charter of Rhinelander, Wisconsin; and Bill Mouer of Dayton, Ohio.

Revival is sweeping Formosa through several channels, they reported: "It has swept on down through the hearts and lives of the Nationalist leaders to the officers and soldiers of the army and navy . . . The Spirit of God has moved into the public schools . . . where hundreds are being swept into the Kingdom of God.

"The revival spirit has not stopped there but has moved through the great cities, touching the hearts of businessmen and humble people. By word of mouth it has gone on to the villages and the people of the plain, and beyond to the cloud-shrouded peaks 12,000 feet above the plains where dwell some 200,000 aborigines. In the last five years these tribespeople have built seventy-one churches. One who gave his heart to the Lord just six months ago has won more than 200 souls to Christ."

In six weeks of ministry, the team preached to 107,000 people, gave out 58,800 gospels of John, and witnessed some 7,000 coming forward to accept Christ.

EVANGELISM

14 in Family Baptized

WHEN EVANGELIST JOSEPH T. LARSON of Denver and his musically gifted wife conducted an evangelistic campaign recently in Bethel Baptist Church, Mason City, Iowa, some twenty souls professed faith in in Christ.

When a baptismal service was planned for the closing Sunday of the series, fifteen persons—fourteen in a single family—expressed their desire to be baptized.

NEW FILMSTRIPS and SLIDESETS
SVE

There's color, beauty and drama to enrich your fall program in these new slides and filmstrips.

Help make your classes a more rewarding emotional experience. The message of these appealing filmstrips will reach the heart and mind of young and old alike.

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(In color) (32 frames average)

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No. A463S	complete set, 4 filmstrips	$19.00

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Add beauty and reverence to your Thanksgiving program with this filmstrip. Original color drawings depict the first Pilgrims, winter hardships, first Thanksgiving, etc. For Secular and Sunday School study. Captioned.

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Cp 161	Christ at Dawn
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Cm 961	Good Shepherd
Cm 138	"Follow Thou Me"
Cm 137	We Would See Jesus
Cm 142	The Lord's Supper
Cm 986	Christ at Gethsemane
Cm 987	Christ at Heart's Door
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Pastor B. A. Rust, administering the ordinance, reported that four generations were represented among those baptized: Mrs. Morrison, a great-grandmother; Mr. and Mrs. James Grier, grandparents; Mrs. Humiston, a grandmother; three couples, Mr. and Mrs. Lyle Schweiger and their children, Larry and Linda; Mr. and Mrs. Robert Walker, Marlyn and Bobbie; and Mr. and Mrs. John Easley.

"This is a very unusual thing these days," said elated Evangelist Larson. "To God belongs the glory!"

28 Churches in Campaign

FEATURING DR. ROBERT T. KETCHAM as speaker, twenty-eight churches of upstate New York's Triple Cities Area join forces in Binghamton, New York, October 14 to 28 for a "United Baptist Revival and Evangelistic Campaign."

KETCHAM

Ketcham, widely known Bible teacher, author and editor, serves as national representative of the General Association of Regular Baptist Churches. He also is a member of the executive committee of both the International and American Council of Christian Churches.

Chairman of the campaign is Dr. William L. Taylor, pastor of Binghamton's Grace Baptist Church.

Now It's Evangelist Vaus

JIM VAUS, WIRE TAPPER converted to Christ in Billy Graham's sensational Los Angeles campaign, has become an evangelist in his own right.

In a two-week series of meetings held in Mollala, Oregon, Vaus preached to crowds that totaled more than 18,600. There were 191 decisions for Christ.

Franklin and Eleanor MacKerron of Gordon College conducted the music for the campaign.

Plan for Evangelism

SATURATION EVANGELISM is the plan proposed by Horace F. Dean, president of Christ for America, for reaching the entire American continent with the Gospel.

Dean, active in evangelistic efforts since his organization came into being in 1942 after the successful Christ for Philadelphia campaign, declares that there aren't enough evangelists to reach the "70,000,000 people untouched by the message of any church or evangelistic program."

Pastors will serve as their own evangelists, wherever this is feasible, in the program advocated by the head of Christ for America. Dean envisions a preliminary program of publicity informing pastors and church leaders of the best way to conduct their campaigns. After a year's effort to organize the program, simultaneous campaigns would be held across the nation in the fall of 1952.

From the East and West

IN WHAT WAS DESCRIBED as Idaho's "greatest modern-time revival," an evangelistic party headed by Dr. Robert J. Wells preached to an aggregate crowd of 75,000 souls in a summer campaign in Boise.

Backed by a comparatively small group of evangelical churches, before the campaign was a week old more than 100 congregations were cooperating in the effort.

Aiding Wells were Jack Rollings, Detroit song leader and soloist, and Les Barnett, organist.

A report from Lancaster, Pennsylvania, revealed that 513 souls confessed faith in Christ and 273 others came forward for assurance or restoration in the Lancaster for Christ Campaign conducted by Dr. Jesse M. Hendley, dynamic Southern evangelist.

Billy Graham in Hollywood

BILLY GRAHAM'S Greater Seattle Gospel Crusade attracted throngs averaging 13,439 nightly as the campaign reached its September 2 closing date. The Seattle meetings, probably the best union meetings in the city's history, had entered the "record breaking" department.

There was a good response to the hard-hitting evangelist's message. Among the converts were an agent of the FBI, a University of Washington professor, several prominent university athletes and two notorious gamblers.

On Sunday afternoons, upwards of 20,000 people filled the Seattle Memorial High School stadium. More than 300 local churches and Christian organizations united to sponsor the event.

Large delegations from communities in the Northwest marked the Seattle meetings. On one night, 4,000 came from Tacoma.

Under the sponsorship of Christ for Greater Los Angeles, Graham was scheduled to open a campaign September 16 in the Hollywood Bowl.

Members of the Hollywood campaign's executive committee included Dr. Harold L. Proppe, pastor of Hollywood First Baptist Church, chairman; Dr. Louis H. Evans, pastor of Hollywood First Presbyterian Church, vice chairman, and Claude C. Jenkins, campaign director.

Present at one of the pre-campaign booster meetings was California's Governor Earl Warren.

A choir of 1,000 voices had been organized by Tim Spencer, music chairman, which was to be directed during the meetings by Song Leader Cliff Barrows.

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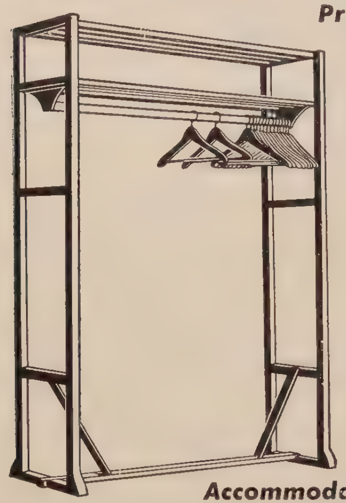

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1951 Keswick Convention

THE echo of some 5,000 voices singing of "full salvation" sounded across the mountains of England's lakeland to announce the opening of another midsummer convention week at Keswick.

In a day, the beautiful little lakeside town on Derwentwater had more than doubled its population of 5,000 as pilgrims from all five continents began to arrive.

Dressed in highland kilts, in Indian sarees and other costumes, visitors came from 30 different countries to rally beneath the Keswick banner of "All One in Christ Jesus."

"For a week," declared Fred Mitchell, a London chemist, who presided, "we are largely forgetting our differences of country or denomination and rejoicing together in our true unity in the Spirit."

They were meeting, he continued in a broadcast message of welcome, on the common scriptural ground that God had spoken and that salvation was by grace through faith.

The tent—biggest in the world—where the principal meetings were held through the week, was not big enough for the occasion. With 4,200 people inside, there were still hundreds more on the lawns listening as the messages came to them through loudspeakers.

It is now 76 years since Keswick started sending its message to the world. From a small beginning, it has grown steadily bigger year by year until its impact is now upon the whole world.

But why do these crowds gather in large numbers every summer? Is it to seek what the chairman called "spiritual luxuries," or is there some more pressing business?

There is a tradition about Keswick. And all the traditional features were present this year.

The large crowds of regular attendants came as they always do, many of them using their vacation week to enjoy Christian fellowship in an environment of blue waters and snow-capped mountains.

As usual, large congregations joined in family prayers before breakfast, conducted this year by Canon H. Guy King. Traditional Keswick theme songs rang out from the united voices until every heart was lifted with the inspiration of the occasion.

As always, there was spiritual feasting. This year included a series of studies on Abraham by Dr. Donald Grey Barnhouse, an established Keswick figure, and addresses by Dr. Harold J. Ockenga, a newcomer to the convention from America.

But none of these features make the real Keswick. There is something more than mere tradition. There is the perennial challenge to holy Christian living by individual believers.

The same keynote was struck again this year, as the opening address held out the lofty Christian ambition "that I might know Him and the power of His resurrection."

One speaker put it this way: "The world-wide interest centered in this place; the vast deal of prayer encompassing the week; the multitude of expectant souls traveling thitherward; the solemn responsibility resting upon speakers and hearers—one single aim inspires it all; in one word, 'holiness.'"

Evangelicals are beginning, at last, to realize that revival will not sweep into their churches from the skies. There first must appear that body of individuals, each of them consecrated in himself.

"If my people humble themselves and pray . . . and turn from their wicked ways," wrote the prophet, giving the conditions of revival, "then will I hear from heaven, and will forgive their sin, and will heal their land," speakers reminded.

So Keswick is seeking out that company of individuals, who within the corporate body of the church will lead a life of holiness in the power of the Holy Spirit.

Evan Hopkins, a former Keswick leader, used to say that a conference is a time for discussion and a convention is a time for decision.

It was more than a spiritual luxury on the lakeside this year. It was a time of decision. There were things that ended that week, as sins long pandered to were dealt with at the cross. As sins were ended, spiritual blessings began.—
Edward W. J. Avey

Following the Hollywood campaign, Graham and his party will travel across the country to open a campaign October 14 in Greensboro, North Carolina.

▶ RADIO & TV

High Spot in Costa Rica

RADIO STATION TIFC in San Jose, Costa Rica, now boasts the highest structure in all of the little Central American republic —a 240-foot high antenna tower painted in wide stripes of orange and white. It started out as a mass of 4,000 feet of galvanized metal strips, ended up as a guyed vertical radio tower with uniform cross sections. Built principally by the manual labor of missionary technician Dave Solt, aided by Phil Smith, the tower will guarantee much wider long-wave coverage in the future.

In a recent radio poll in San Jose, capital of Costa Rica, TIFC ranked fifth in popularity out of about 25 stations. Its long-wave gospel broadcasts reach 75 per cent of the country; on short wave, it has reached 23 different countries with the message of salvation. W. Dayton Roberts directs the station for the Latin America Mission, Inc.

Up the Mountain to Quito

DELIVERING THE EQUIPMENT needed in HCJB's $280,000 expansion program is a gargantuan task.

Recently 222 boxes and bales of antennae, transformers, insulators, tower sections, couplings, and twenty miles of wire were unloaded at Guayaquil, port city of Ecuador. First the materials are placed aboard barges that are towed across the Guays River and loaded on trains at Duran. Then begins the two-day zig-zag journey up Devil's Nose Mountain on the western slopes of the Andes to the lofty city of Quito where the transmitter is located.

When all of the new equipment is assembled, HCJB's engineers expect that their 100,000 watt-station will be able to extend its coverage around the world.

Television's Open Door

NEVER BEFORE in the history of Christianity has there been such an opportunity to evangelize as is offered to churches by television.

This is the opinion of the Rev. James K. Friedrich, president of Cathedral Films, Hollywood. Friedrich, an evangelical Episcopalian minister, turned to film-making as a more effective means of reaching the numbers with the Gospel.

"The unchurched masses of America far exceed the nation's churchgoers with the result that the Bible and its message are unknown to millions of people," Dr. Friedrich says.

"Television makes it possible for the first time to present the message in a potent visual manner directly into the homes of Americans. People will not believe anything they don't understand, and a great many people are not in churches because they don't understand what Christianity means. Here's a chance for them to be taught.

"With state laws prohibiting the teaching of any religion in public schools and with more than 50 per cent of the boys and girls in this country not attending Sunday school, television presents an opportunity the church cannot afford to overlook."

With a backlog of forty religious motion pictures, Dr. Friedrich recently began a new series of pictures to be shown each week on a Hollywood TV station.

Included in forthcoming film productions designed for use on TV is a new life of Christ in episodic form. It is Cathedral's

EQUIPMENT FOR HCJB
Next the Devil's Nose

Spiritual Fellowship through The Upper Room

You and your family can share the joys and blessings of daily devotions with the millions of people around the world who use The Upper Room.

In the hands of every youth away from home, place a copy of The Upper Room! Its daily devotional readings, scripture and prayer will help him meet the problems of each day on the basis of Christian faith. He will know that every day the loved ones at home, the people and pastor of his church, are all joining with him in the same devotions, the same prayers. He will find strength and joy and peace in knowing that he is part of a company worshiping together and praying for each other. The following quotations are typical:

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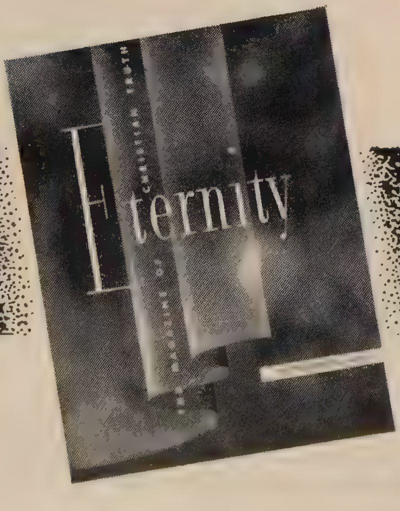

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Help for Shut-ins

SHUT-INS "on the other side of the tracks" in tiny Berne, Indiana, will now be able to hear local church services by a direct wire connection to their own radios.

The Pennsylvania railroad has authorized several Berne churches to pass a conduit through a culvert under its right of way, thus extending the range of transmission services previously reaching some seventy-five homes.

Leader in this activity has been the First Mennonite Church. Ten homes now have wire connections with the Evangelical United Brethren Church. Now the Missionary Church and the Cross Evangelical and Reformed Church are setting up microphones to provide a similar service.

Southern Baptists on the Air

CHARLES WELLBORN

ALTHOUGH SOUTHERN BAPTISTS are investigating the possibilities of a television program, they are concentrating now on doing a commendable job with the Baptist Hour, radio program released by 240 stations.

The program this year features the voice of Charles Wellborn, youthful professor of Old and New Testament at Baylor University.

To reach four million people each week with the Gospel by means of this radio program, the Radio Commission of the Southern Baptist Convention depends on donated time. Rev. S. F. Lowe, director of the Radio Commission, estimates that the value of this free time for 1951 amounts to $250,000.

Nerve center of the activities of the Radio Commission is the Baptist Radio Center, a handsome converted residence located in an attractive section of Atlanta. A staff of twenty to thirty work in this beehive.

Not content with use of the program on the stations carrying the program regularly, the aggressive Southern Baptists provide transcriptions for local pastors, local radio stations, and public address systems in government hospitals. The public also may buy phonograph records of music provided by the Baptist Hour Choir.

Catholics First with Station

WHILE EVANGELICALS still dallied, Japan's first privately owned radio station was scheduled to begin broadcasting this fall under the sponsorship of a Roman Catholic religious order, it was announced in Los Angeles by the Rev. John Chiesa, managing director of the station.

The Italian-born priest said that the main purpose of the radio station would be "to fight the Communistic program which is attempting to infiltrate Japan."

"Any program that does not attack the Catholic faith or Christian morals will be acceptable on the station," the priest declared. Meanwhile, evangelicals still had station blueprints in their pockets.

PRESS

Japanese Quota Reached

A WISH EXPRESSED by General Douglas MacArthur in 1945—that America help get ten million Scriptures into the hands of the Japanese people—is now nearing fulfillment, the Japanese Bible Society has reported in Tokyo.

The Rev. T. Miyakoda, secretary of the society, declared that with the aid of the American Bible Society and through its own efforts distribution of the ten millionth Bible would coincide approximately with the signing of the Japanese peace treaty.

Actually, not all the Scriptures are complete Bibles. A large proportion consist of the New Testament alone or portions of the Old Testament.

Novelist Hutchens Recovering

WHEN NOVELIST PAUL HUTCHENS, author of the Sugar Creek Gang books, was rushed to the hospital from his home in rural Iowa early in the summer, physicians reported that his condition was even more serious than an earlier diagnosis had indicated. They resorted to major surgery to save his life.

Throughout the land Christian friends of Hutchens began to pray. Hutchens, still facing a second operation in the fall, by late August was at work again on his seventeenth adult novel.

Concerning the experience, the Christian author said: "I thank God for it. Through it I have been given a more vivid realization of the brevity of life. I pray that I may be enabled to enter more fully into the purpose for which I have been delivered from death."

New Primary Paper

WITH THE INTRODUCTION of a new paper for primaries, Scripture Press announces a complete line of Sunday school papers for all age levels, according to Victor E. Cory, president.

The new paper retains the name of the pupil's leaflet formerly issued by Scripture Press, *Primary Days*. However, the new

To Whom It May Concern

BECAUSE of the uncertainty of life and the reality of death, the editors of Christian Life urge every reader who has not done so to acknowledge Jesus Christ as his personal Savior and Lord. This is an act of simple faith, preceded by confessing personal sin and acknowledging the need for Divine help.

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Romans 10:9.

For a better understanding of the way of salvation we urge the reading of the entire *Gospel According to Saint John*. Should you wish additional information before making this tremendously important decision, the editors of Christian Life shall be pleased to be of service to you. Address your letter to the editors; mark it "Personal." It will be given individual attention and treated in confidence.—Editors.

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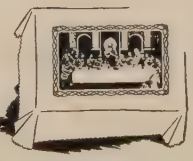
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The Chicago house has for several years published the popular *Power* and *My Counsellor* Sunday school papers, whose combined weekly circulation is now more than 400,000 copies.

Power goes to teen-agers and young adults, and puts emphasis on real life stories of Christians who are living victoriously for Christ.

My Counsellor is written for nine- to thirteen-year-olds, and includes Christian fiction, along with puzzles, quizzes and other "things to do" features.

Scheduled for release in October, *Primary Days* will be correlated with the Primary lessons of the All-Bible Graded Series of Sunday school lessons published by Scripture Press.

NATIONAL

Fountain in New England

NEW ENGLAND, blighted spiritually by Unitarianism and liberalism for more than a century, today has a growing number of churches that preach Bible truth. Were a Puritan or Pilgrim to return to one of these evangelical centers, he'd feel right at home.

One of the important factors involved in the return of Bible-centered preaching to the area has been the program of the New England Fellowship, founded in 1929 by Dr. J. Elwin Wright. Affiliated with the National Association of Evangelicals as its New England arm, the work is headed by the Rev. George S. McNeill.

In the summer just completed, the Fellowship has operated as one of its most successful activities, the Bible conferences at Rumney Depot, New Hampshire.

Throughout the season from June 30 to Labor Day, New Englanders heard the ministry of leading evangelical expositors and inspirational speakers.

Like a flowing spring in a wilderness, the New England Fellowship of Evangelicals continues to bring spiritual refreshment to New England.

Old Lighthouse Up-to-Date

IT WAS DIFFICULT to say which was the most important ministry:

1) Reaching Saturday night crowds for Christ with unique radio program that penetrates some 37 states and sections of Canada.

2) Bringing the Gospel and home-like surroundings to servicemen who find themselves turned loose in a big city.

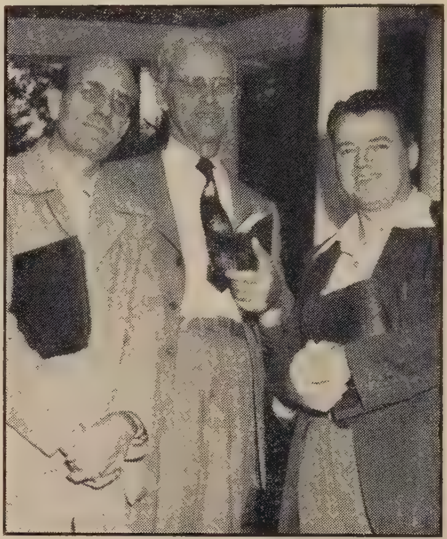
3) Pointing Skid Row victims to new life in Christ, plus feeding, clothing, and giving medical and dental care to these unfortunate men and women.

4) Preaching the Gospel to unsaved church members and challenging complacent Christians in churches over America with a film portraying the Gospel in action on Skid Row.

Pacific Garden Mission, Chicago's oldest and the nation's second oldest rescue mission, which was to mark its seventy-fourth anniversary the week of October 14-21, is engaged in each of these vital gospel efforts. All are equally important; the mission will tell you, although, of course, its principal object is to reach the down-and-outer of Skid Row.

That's why the mission was founded in 1871 by Colonel and Mrs. George R. Clarke. And that is why more than 100,000 sin-crippled men and women came to the mission for help during the last 12 months. Nearly 10,000 confessed faith in Christ.

Big event of PGM'S anniversary week was to be a gigantic rally October 14 in the ballroom of the Stevens Hotel.



LEADERS OF CONFERENCE*
For Times of Refreshing

Chicago Convention

WHAT WAS EXPECTED to be the largest local Sunday school convention in the United States was scheduled to be held September 28 and 29 in Chicago's centrally located Moody Memorial Church.

Sponsor of the event is the Greater Chicago Sunday School Association, most aggressive Sunday school organization operating in a concentrated area.

Dr. Bob Jones, Jr., president of Bob Jones University, and Dr. Henrietta C. Mears, director of Christian Education at First Presbyterian Church, Hollywood, were slated as principal speakers. Additional leaders were to conduct workshop periods and departmental teaching clinics.

Carillon for Boston

A TWENTY-FIVE-BELL CARILLON, first to be installed in any retail store in the U.S., was to be dedicated September 24 at the Whittemore Associates' store in Boston. The solid bronze bells, weighing 5,000 pounds, were made by a famous Dutch foundry.

Each bell had to be hoisted individually and put in place in a special steel framework on the face of the Whittemore building, a four-story structure devoted to the sale of church supplies.

Since less than seventy carillons exist on the North American continent and this will be the only one in the city of Boston, the installation is regarded as a notable event.

For Service Men

A NEW ORGANIZATION of Christian service men, called the Christian Military Men's

---

* Left to right: Dr. Howard Sugden, London Ontario; Dr. Norman B. Harrison, Minneapolis; and McNeill.

Committee, has come into being through the efforts of an Akron pastor and an army colonel.

Designed "to promote Christian fellowship among all born-again members of the armed forces," CMMC is the brainchild of the Rev. Bruce Dodd, pastor of Akron's Grace Gospel Church and director of the Big Brother Tract Band, and Colonel Cecil R. Hill, inspector-general at Camp Atterbury, Indiana, for the U.S. Army's 6th Corps. Colonel Hill serves as president and Mr. Dodd is secretary-treasurer.

It is hoped that local CMMC groups will be established on "every base, naval vessel, and military installation."

Seek World Dry Pact

DRAFTING of an international pact "for the reduction and prevention of alcoholism" was proposed at the seventy-seventh annual convention of the national Women's Christian Temperance Union in August at Boston.

Mrs. D. Leigh Colvin of Evanston, Illinois, who was re-elected president of the WCTU, said the World Health Organization should call an international convention to draw up such an agreement.

The 1,200 delegates and visitors, representing a national membership of 400,000, were told by their president that executive drinking had made Washington diplomacy and Alaskan defense the "weak spots in American security."

Americans now spend one million dollars an hour for beer, wine, and liquor, WCTU delegates were told. The 1950 consumer expenditure for alcoholic beverages totaled $8,760,000,000 or 2,903,000,000 gallons.

NSSA To Meet in Detroit

SPEAKERS AND LEADERS at the sixth annual National Sunday School Convention to be held in Detroit's Metropolitan Methodist Church October 18 through 20 reads like a list of "Who's Who" in the field of evangelical Christian education.

Headliners for the convention include U.S. Congressman O. K. Armstrong of Missouri; Rev. William E. Kirschke of Tacoma, Washington; Dr. G. Beauchamp Vick of Detroit; Dr. Henrietta Mears of Hollywood; and Rev. P. H. Welshimer of Canton, Ohio.

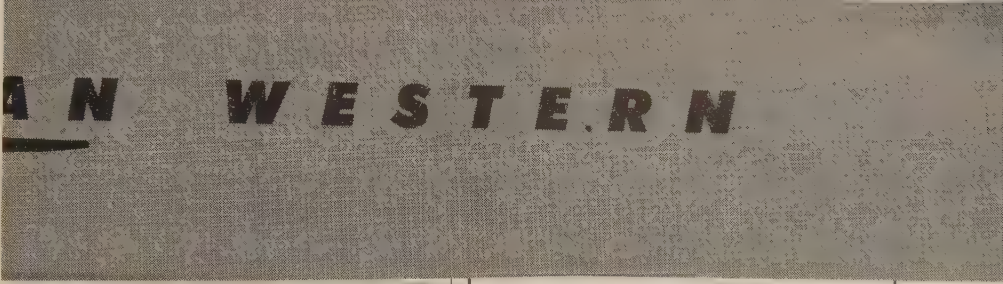
Besides these, more than a score of specialists in various fields of Sunday school work will take part in the evangelical world's most significant Sunday school gathering.

Special program features include a "Town Meeting of the Air" panel made up of leaders who have built some of the largest schools in the United States; premiere of a new Sunday school film; a skit on visitation; music by a chorus of 60 voices.

Sponsored by the National Sunday School Association, the convention is being staged by a local committee headed by the Greater Detroit Sunday School Association and other local denominational groups.

The Sunday school convention in Detroit becomes more significant in the light of revived interest in Sunday school work. NSSA, still in its infancy, is the only national organization devoted to the evangelical Sunday school cause, not counting the American Sunday School Union, which has been operating for more than a century in unchurched areas.

(*Continued on page* 50)



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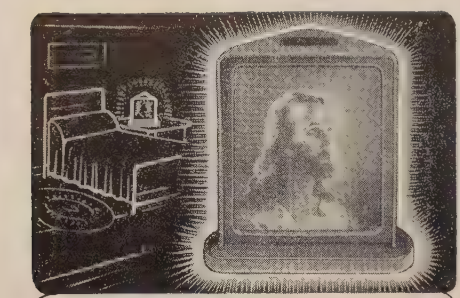

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NEWS

(*Continued from page 47*)

Theme for this year's convention: "Sunday School Builds the Home, the Church and the Nation."

Ironic Statistics

WITH ORGANIZED CRIME operating brazenly across the country and evidence of moral and spiritual breakdown everywhere apparent in U. S. life, comes this strange set of facts:

Sunday school enrollments and church membership rolls have reached their highest point in American history, and percentagewise are outstripping the increase in population.

These are figures presented in the 1951 edition of the *Yearbook of American Churches*

Sunday school enrollment in 1950 in the U. S. was some 800,000 more than in 1949—an increase of 3.04 per cent compared to a population gain of 1.32 per cent.

New church membership statistics received directly from statisticians of all faiths—Christians, Jews and others—will show that there were 87,548,021 persons who were members of 285,834 local churches in 1950. At 58.09 per cent of the population, this is the highest in the nation's history. In 1900, the percentage was 34.7.

(The yearbook figures are some 1,800,000 more than statistics reported earlier this summer in a survey by a leading independent journal. They are large because they are later and include more religious bodies.)

Total Sunday school enrollment, including officers and teachers, in 246,240 American Sunday and sabbath schools was reported to be 29,775,357.

Commenting on this figure, Miss Helen Spaulding, of the National Council of Churches Division of Christian Education, stated that "there has been an upward trend in Sunday school enrollment for several years.

"Sunday school enrollment showed a healthy and continuous growth during the first third of a century. Then, during the thirties something happened; momentum slowed down, and some of the religious bodies actually registered a loss. It was not until 1947 that there were definite signs of recovery."

U.S. Religion at a Glance

The *Yearbook of American Churches* (1951 edition) lists the following statistics relating to the religious picture of the U.S. in 1950:

285,834 local churches and units of religion of all faiths—Christians, Jews and others—with 87,548,021 members.

246,240 Sunday and sabbath schools of all faiths with 29,775,357 pupils, officers and teachers.

166,891 clergy—both men and women—actively engaged in religious work out of a total of 281,251 ordained clergy. Of these, 3,763 were women, of whom 2,437 were active in church work.

Church property of 125 reporting denominations was valued at $5,234,979,598.

Total contributions of these churches for all purposes was $1,138,737,506—$56,567,292 for foreign missions, $58,724,358 for home missions.

EDUCATION

Berean Institute Moves

BEREAN BIBLE INSTITUTE, which held its first year of classes in Parkside Chapel, Oak Lawn, Illinois, this fall expected to conduct its sessions in the Berean Book Shop of neighboring Evergreen Park.

Berean Bible Institute, according to its president, the Rev. Vernon C. Lyons, is the only lay training school in the country. Its integrated curriculum is based upon a biblical philosophy of adult Christian education.

Dr. Thomas Heads Seminary

APPOINTMENT OF Dr. Carey Thomas as acting president of the Conservative Baptist Theological Seminary, Denver, has been announced by Dr. I. Cedric Peterson of Chicago, chairman of the Seminary's board of trustees.

Dr. Peterson also has announced the appointment of the Rev. Vernon Grounds as dean. Dr. Thomas will replace Dr. William Whittemore, of Ft. Collins, who has served as acting president during the past year, while Mr. Grounds will replace Dr. William Kerr.

Pastor of the First Baptist Church, Altoona, Pennsylvania, for twenty-five years, Dr. Thomas has long been an outstanding leader in Christian circles. One of the founders of Eastern Baptist Theological Seminary, he has been prominent in activities of the National Association of Evangelicals and has held the presidency of the Conservative Baptist Foreign Missionary Society.

Mr. Grounds is a Phi Beta Kappa graduate of Rutgers University, New Jersey. He received his bachelor of divinity degree at Faith Theological Seminary and has done his graduate work for the doctorate in philosophy at Drew Theological Seminary. After serving as pastor in Paterson, New Jersey, for ten years, he joined the faculty of the Baptist Bible Seminary in New York where he occupied the office of dean from 1945 until this year.

CEI Moves to Iowa

OFFICIALS OF CHICAGO Evangelistic Institute, forty-one year old interdenominational Bible school, feel confident that the providential hand of God was at work in supplying them the facilities of Kletzing College at University Park, Oskaloosa, Iowa.

The story goes back to April 19 when the faculty of the Chicago school met for prayer concerning its pressing need for additional space. They thought that maybe the Lord would answer their prayers by giving them one other building in the Austin district of Chicago.

As they were at prayer a telephone call

came through about 10 p.m. from A. M. Rearick, of Pittsburgh, Institute trustee, who said that Dr. James A. DeWeerd, president of Kletzing College, had reported his school was finding it difficult to continue and wondered if CEI might be interested in using the property.

Then followed other prayer sessions and a series of "coincidences" that lead CEI's board of trustees to accept the proposal in July.

Instead of a single additional building they had expected they might get, Chicago Evangelistic Institute now will occupy a 75-acre campus worth nearly $500,000 with accommodations for 400 students. There are five large buildings plus president's home, four two-family faculty residences, and a 120-acre farm. All of these accommodations will be debt-free.

God and the Atom

EVERYTHING FROM THE RELATIONSHIP between the structure of the atom and Bible principles to the "days" of Genesis I were discussed in papers presented by members of the American Scientific Association at its sixth annual convention August 28-31 at Shelton College, New York City.

Dr. J. Laurence Kulp, assistant professor of geology at Columbia University, conducted a geology field trip to the Delaware Water Gap, then conducted the group on a tour of Lamont Geological Observatory at Columbia to explain the apparatus and methodology of Carbon 14 age determination and other methods used in determining the age of rocks and minerals.

Uuras Saarnivaara, of Hancock, Michigan, attempted to show that arguments presented by Kulp in an earlier paper against flood geology were based on faulty information or faulty conclusions.

There were papers on biblical cosmology, sociology and race, biblical chronology, anthropology, evolution, and on the relationship between Christianity and forms of government, to mention a few.

Thus, the only group of thinkers in the evangelical sphere were facing the deep-footed problems dealing with the findings of contemporary science in relation to the truth of Holy Writ. It was only a start, as the men of ASA well knew, but at least a start had been made. The torturous road in the field of scientific apologetics stretched far ahead.

Joins Moody Faculty

THE REV. JOSEPH MACAULAY, D.D., of Wheaton, Illinois, pastor of Wheaton Bible Church the last twelve years, has been appointed as a member of the teaching staff at Moody Bible Institute, according to Dr. S. Maxwell Coder, dean of education.

Born in Belfast, Ireland, Dr. Macaulay was reared in Scotland. He received his education at Glasgow University and Wheaton College.

During the summers he has served the Wheaton pastorate, Dr. Macaulay has been engaged in Bible conference work. In 1949, he had part in the famed English

MACAULAY

Half the Audience Raised Their Hands

From the DP camps of Germany our Field Superintendent, Earl S. Poysti, writes: "When I gave the invitation about half the audience raised their hands for salvation—probably a hundred. Many of these DP's are afflicted with TB—they have neither earthly nor heavenly hope." He states that in another service "practically every unbeliever responded to the appeal."

His brother, Daniel, also ministering in Europe now in co-operation with Youth for Christ, says: "Approximately 95% of every audience in the DP camps is composed of unbelievers. What opportunities! It is unusual to have a meeting in which souls are not saved. There have been close to 300 decisions for Christ in my meetings the last month."

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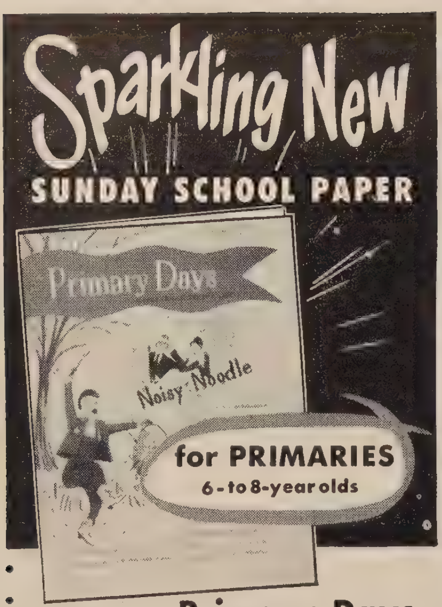

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Keswick Convention.

He has written devotional commentaries on the Gospel of John, Acts of the Apostles and Epistle to the Hebrews.

Event in Philadelphia

EASTERN BAPTIST THEOLOGICAL Seminary will be host October 9 through 12 to an alumni week in the form of a pastors' conference based on the theme, "The Pastor's Outlook Today."

Feature of the week will be the scheduled dedication of the new Curtis Lee Laws Memorial Chapel and the William Howard Doane Memorial Music Hall.

Course for Teachers

IN AN EFFORT to satisfy the increasing demand for elementary teachers, Westmont College this fall is offering instruction leading to the California General Elementary Certificate. Dr. Roger Voskuyl, Westmont president, explained that instruction offered would satisfy the demands of several other states.

MISSIONS

Moslem Threat to Sudan

A LAW PASSED by the Sudan Legislature permits Moslem missionaries to work in the South Sudan under the same conditions as Christian missionaries, according to recent word from Khartoum.

Meanwhile, a Moslem missionary movement has been organized here to promote the spread of Islam among the pagan tribes.

Also passed by the legislature was a law which puts a new burden on Christian mission schools by making Arabic the official language of tribal Sudan.

In addition to the Sudanese vernacular and English, the schools now must teach Arabic. Missionaries have reported that it is difficult to find Arabic-speaking Christians to do the work. Accordingly, they have been forced to ask the native churches in the Nile Valley to provide Arabic-speaking volunteer missionaries.

[redacted]

path of life and tell her about God.

With her bundle on her head, the crippled old crone made her way on foot to Bouake where there was a mission station. She walked into the little chapel as a gospel meeting was in progress.

Before the message was finished, Ityo shuffled down the aisle, saying, "It is all true and I want it all."

After her conversion, Ityo remained for a time at Bouake to learn some Scriptures and hymns, then returned to her own people. One by one her fellow tribesmen accepted the Savior, and Ityo returned to the mission station to tell about her wonderful experiences. A native evangelist was then instructed to visit the villages described by Ityo and record the names of every professing Christian. It wasn't long until he came back with more than 400 names in his notebook!

Recently, David Halbert, Conservative Baptist missionary, made a survey trip to the villages of the Dyimini people. In a little church the natives had built, Halbert met with the Christians—some 150 in one service. By the light of a crude kerosene lamp, they held a glorious service.

But Ityo wasn't there. Ityo was dead—poisoned by Roman Catholics who objected to her powerful influence and testimony, the Christian natives reported.

College Missions Rally

THE CHRISTMAS HOLIDAYS of 1951 will see the third in a series of unique international missionary conventions for college students.

A project of Inter-Varsity Christian Fellowship and its missionary arm, the Foreign Missions Fellowship, the convention is expected to attract a throng of some 1,200 students to the University of Illinois at Urbana December 27-31.

Among the speakers are Presbyterian Samuel M. Zwemer, grand old man of Moslem missions; Methodist Bishop John Subhan of India; Baptist Eugene Nida, of the American Bible Society and Wycliffe Translators; Lutheran Paul J. Lindell, of the World Missionary League, Inc., and Dr. T. Stanley Soltau, of the First Evangelical Church, Memphis.

To supplement the ministry of these men, 150 mission boards have been invoked to send representatives to Urbana.

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DENOMINATIONS

Assemblies Elect Steelberg

THE REV. WESLEY R. STEELBERG of Springfield, Missouri, was named to a second two-year term as general superintendent of the Assemblies of God at its General Council meeting in Atlanta in late August.

The convention also reelected General Secretary J. Roswell Flower, who has held this post since the Pentecostal group was organized in 1914.

Take Over Catholic Church

THE UNUSUAL OCCURRED recently when missionaries of the Evangelical Alliance Mission were able to rent a former Roman Catholic church in Sines, Portugal, for a permanent preaching center. Rev. and Mrs. Herbert Goertz and Miss Sarah Snead serve there.

Though Portugal is considered to be a Roman Catholic country, missionaries report that the people attend Protestant meetings very freely. For the large part, they seem to be Catholic only in name. The Evangelical Alliance Mission has five times as many missionaries in Portugal as it had three years ago and is hoping for 50 new workers to meet the challenge which the present opportunities afford.

Reds Ban Pentecostals

THE PENTECOSTALS HAVE BEEN OUTLAWED in the Soviet zone by the East German government, the movement's headquarters in West Berlin has announced.

This East German ban was accompanied by the confiscation of Pentecostal property and the closing of branch offices, it was stated.

An East German official is said to have hinted that the Pentecostals should not try to get the ban revoked, because it was only one step in an all-out drive against religious groups in the Soviet zone.

Boy's Pennies Build Church

THE BIBLICAL PROPHECY "And a little child shall lead them" received a modern interpretation in Pawtucket, Rhode Island. There Immanual Baptist Church bought its first permanent house of worship with a fund started three years ago by a six-year-old boy.

Ronald Kerr, of nearby Central Falls, began saving his pennies in June, 1947, shortly after the church was organized. On September 22, 1948, he brought his bank containing $1.21 to the church treasurer and offered the money "to help build a new church."

Donald's pennies became the initial contribution of a new church fund, swelled by other donations until it was sufficient for the purchase of the former house of worship of the Full Gospel Tabernacle (Assemblies of God). Sale price was $10,600, plus $3,000 for the organ.

Before the purchase, Immanual Baptist Church worshiped in a rented hall. The congregation, affiliated with the General Association of Regular Baptists, was organized by the Rev. Samuel H. W. Johnston and a group of Baptists who seceded from Woodlawn Baptist Church.

Johnston now is pastor of Park Avenue Baptist Church in Binghamton, New York. The Rev. Lloyd P. Wilt has replaced him at Immanuel.

PEOPLE

From "Down Under"

FOR FOUR YEARS Allen Cunningham, U.S. citizen, has labored in Australia as director of Brisbane's Youth for Christ and active participant in many other Christian activities.

CUNNINGHAM

Recently Cunningham, who has contributed material to CHRISTIAN LIFE from time to time, decided it was time for a visit to the homeland. With his Australian wife and daughter, he arrived in Seattle by plane August 17. For the next six months he'll engage in a cross-country speaking tour. Later in

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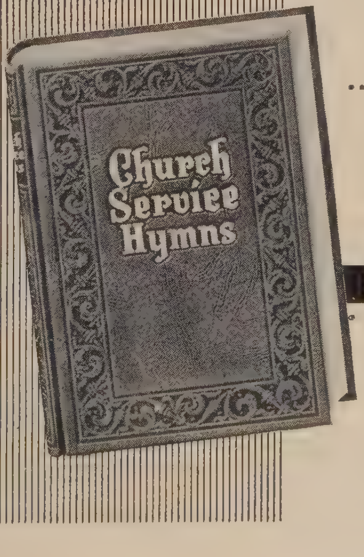

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More Communist Treachery

*by Baker James Cauthen**

Southern Baptists anxiously have been awaiting a full report of the arrest, imprisonment and death of Dr. William L. Wallace, medical missionary at the Stout Memorial Hospital in Wuchow, China.

DR. WALLACE

That story now is available because Miss Everley Hayes, associated with Dr. Wallace as a missionary nurse of our Board, has just come out of China. She reached Hong Kong on August 20.

From Miss Hayes' statement, together with other information available to us, we are able to construct a rather complete account of this experience.

At 5:30 A.M. on December 19, 1950, a group of communist soldiers entered the compound of the Stout Memorial Hospital in connection with a city-wide search.

Dr. Wallace was aroused from sleep and ordered to assemble the staff on the fifth floor of the hospital building.

Another group of soldiers searched the house occupied by Miss Hayes but failed to find any occasion for arresting her.

During the search of Dr. Wallace's house, the soldiers demanded explanation of his outboard motorboat and electrical equipment. While these explanations were being made, another soldier went alone into the doctor's bedroom. He appeared with a pistol in his hand, announcing that he had found it under the mattress. Only the one soldier was in the room; nobody saw him find the gun which he claimed to have taken from Dr. Wallace's bed.

By an outside door leading from the house, which Dr. Wallace never used, they also "found" bullets to fit the gun. Dr. Wallace explained to them that the gun was not his, nor had he ever seen it. No explanation was accepted. He was taken away to prison.

His first imprisonment reportedly was very severe with coolie work being required of the doctor. After several weeks of this imprisonment, he was transferred to the main prison across the river. Coolie work was not required of him in this second imprisonment.

One day, about a week after his arrest, all the food was returned untouched to the hospital. Soon after this occurrence, it was announced that Dr. Wallace had confessed to being a spy in the pay of the United States Government.

From sources other than Miss Hayes' report, we were able to learn that this "confession" had been obtained by trickery. A statement secured from Dr. Wallace concerning his name, age, length of service in China and other factual matters had his signature attached. The communists are reported to have inserted in the blank part of the paper the statement that he had been sent to China as a secret service man by the United States Government.

Armed with this "confession" and with the gun which had been "found" under the mattress, communist authorities called meetings in Wuchow of large groups of people. They asked for those who had any accusation against Dr. Wallace to come forward with their charges. No accusations were made.

In place of charges against the doctor, the people said that he had been their friend and had brought healing and blessing. To these testimonies of appreciation of the imprisoned missionary, the communists replied, "How do you explain this gun? How do you explain this statement?" The people, obviously, could not reply, "You planted the gun. You forged the statement."

On the morning of February 11, a note was sent to the hospital from the police department. It informed Miss Hayes that Dr. Wallace had hanged himself on February 10 and required her to come to the prison to confirm the fact. Before she was allowed to move the body, they demanded that she sign a statement that he had hanged himself.

It was obvious the communists were trying to make it appear that Dr. Wallace had died by his own hand. Miss Hayes says that the color of the face, the scar on his neck, the appearance of his eyes and the expression on his face all gave evidence that he had not died by hanging.

On the following day they permitted Miss Hayes to return to the prison with a Chinese coffin and a new suit of clothes in which to bury him. The guards seemed to make a deliberate effort to keep Miss Hayes from getting a clear view of the body while the clothing was being changed; but she was able to see enough to ascertain that from the neck to the waist the body was bruised and had turned black.

A military guard of four soldiers accompanied Miss Hayes to the grave. Only eight or ten other people dared come to the grave. There was no burial service because of the soldiers who were present. Friends walked by and, according to Chinese custom, cast a little dirt into the grave as it was being filled.

Dr. Wallace was buried in the old Christian cemetery about two miles east of Wuchow. On a tall cement shaft erected on the grave was engraved his name in English and Chinese with the dates of his birth and death and the inscription "For me to live is Christ."

** Dr. Cauthen is secretary for the Orient for the Southern Baptist Foreign Mission Board.*

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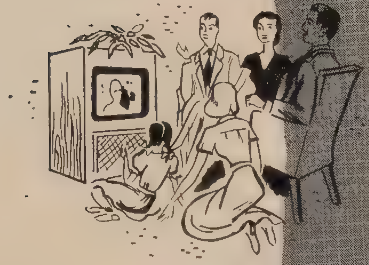

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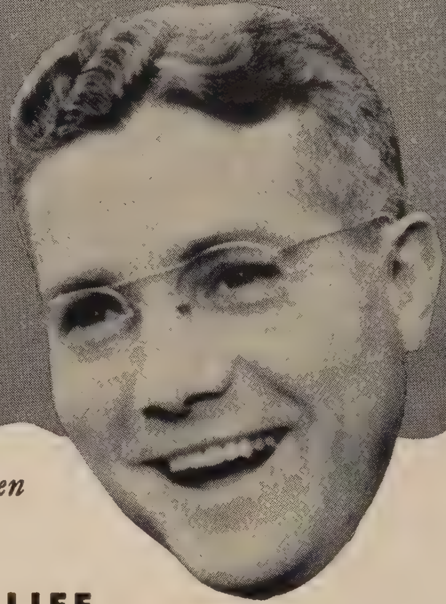

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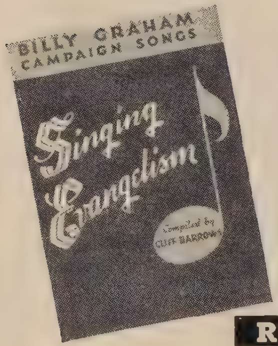

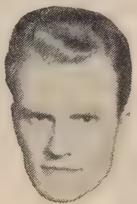

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GRACE RAMONT, Editor

IN THE . . .
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a long established Mission is facing new opportunities

- The TRACT DISTRIBUTION is having a greatly widening ministry. Many thousands of these little messengers of salvation have gone forth in New York, with its two million Jews, and through our Postal Ministry to distant places and other lands.
- TRIUMPHS OF THE CROSS in Jewish hearts are recorded in our MONTHLY NEWSLETTER. Write for a free copy of the booklet, "HOW TO POINT A JEW TO CHRIST".

NEW YORK GOSPEL MISSION TO THE JEWS, INC.
(Founded by the late Reverend and Mrs. Bernhard Angel)
Ruth Angel, General Director
149 Avenue B, New York 9, N. Y.

the fall he will be joined by an Australian Youth for Christ team, first YFC group from "Down Under" to tour the U.S.

Through Cunningham's efforts, a Christian Business Men's Committee has been organized in Brisbane and several youth rallies have been held in the state of Queensland. He also has conducted a daily radio program.

Bishop To Stump U.S.

BISHOP HOMER A. TOMLINSON, general overseer of the Church of God which has headquarters at Queens Village, New York, has announced that he will stump the country in his campaign to be elected president of the United States.

He said that the three weeks preceding the opening of his 42-state tour would be spent fasting at his home, following the example of the Hebrew prophet Daniel who "entered upon a 21-day fast, at the end of which an amazing revelation was given him."

Halts "Want Ad" Wedding

DR. GEORGE ALDEN COLE, pastor of the largest Baptist church in Portland, Maine, refused a church wedding to a couple who met through a "want ad" and decided to marry after a weekend courtshp.

The former president of the Conservative Baptist Missionary Society, who recently completed a five-week series of sermons on marriage and the home, told the nineteen-year-olds that their planned wedding would be a "mockery of marriage."

The youth advertised in a newspaper for a girl friend and chose her from among fifty who replied by letter. The pair had three dates on successive nights, then announced their plans to be married in the church.

Informed of the pastor's refusal, the young man described him as "unforgiving," according to newspaper headlines. Dr. Cole said he had received numerous calls from Protestants and Roman Catholics telling him that "they were glad to see someone is taking a stand on this thing."

Profile of a Steward

ARTHUR A. EVERTS, head of a Dallas jewelry firm and an elder of East Dallas Christian Church, is a walking exponent of lay evangelism and stewardship.

Religion and business are inseparable fields for this dapper little man with neatly parted gray hair, pinkish complexion and serene blue eyes. His pockets always bulge with gospel tracts and Bible portions to distribute.

On trips, Everts' suitcases are so crammed with religious folders that there hardly is room for his clothing. Elevator operators, waitresses, bellhops, room clerks, maids and fellow guests are circularized liberally when he stops at a hotel.

The jeweler often interrupts ordinary con-

Picture Credits

Cover, pages 2, 22, 23 and 36, Sam Tamashiro; pages 13 and 27, Religious News Service; page 25, Baptist General Conference; page 26, St. Paul Bible Institute; page 28, World News of the Week; page 39, W. R. Maillard; page 40, Hollywood Citizen-News; page 53, Dupree Jordan; page 71, E. L. C. Films.

versations with questions like these: "Do you want to know how to get rich quick? Do you want to know how to pick out a good wife? Do you want to know how to stay away from wild women? Do you want to know God's message to you?"

Before the other person has a chance to reply, Everts produces an appropriate booklet or tract.

In the Everts' jewelry firm, active church members are favored in employment, although the rule is not absolute. Among the 150 employees are Protestants, Roman Catholics and Jews.

Persons seeking gifts for religious activities have little trouble in obtaining Everts' support. No one knows how much his philanthropies amount to, but close friends say they are likely to approximate ninety per cent of his income.

The jeweler, a staunch advocate of tithing, speaks about it every chance he gets. He says the tithe is a debt, payment of which will open up blessings from the Almighty. He maintains that "only the Devil, who is a liar, tells you that you can't afford it (tithing)."

The Queen Speaks Out

TRIBUTE TO THE INFLUENCE of the Bible and Christian ideals on the life of the British nation was paid by Queen Elizabeth in a Festival of Britain message read in London.

The Queen said she and King George VI "long to see the Bible back where it ought to be as a guide and comfort in the homes and lives of our people."

"From our own experience," she said, "we know what the Bible can mean for the personal life."

The message was read at a meeting in the Methodist Central Hall, Westminster, to mark the opening of a month-long Festival exhibition and evangelistic campaign sponsored by the World Evangelical Alliance.

In sending her good wishes for the success of the Alliance's Festival program, the Queen congratulated the organization "on maintaining the vision and enterprise which have always been a characteristic of the Alliance for more than 100 years, and which find a worthy expression today."

Queen Elizabeth expressed hope that the exhibition "will help our nation to be Christian in fact as well as in name, and so to play its full part in leading the world toward righteousness and peace."

New Lutheran School

LUTHERAN BIBLE INSTITUTE of Minneapolis was scheduled to open its Los Angeles branch school October 1, according to Dr. Oscar C. Hanson, president. The Rev. Maynard Force will serve as dean of the new school.

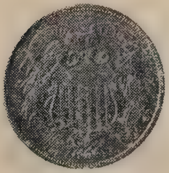
DR. HANSON

FORCE

Lutheran Bible Institute is an intersynodical school offering a regular two-year Bible course and three-year missionary training program, with special courses in parish

In God We Trust

EARLY in the Civil War, Salmon P. Chase, one of Lincoln's ablest cabinet members and then Secretary of the Treasury, received a letter from the pastor of a small parish in Ridleyville, Pennsylvania.



2c. PIECE

Bothered by the godlessness of the country, the pastor had written, "One fact touching our currency has hitherto been seriously overlooked. I mean the recognition of the Almighty God in some form on our coins. What if our Republic were now shattered beyond recognition? Would not the antiquaries of succeeding centuries rightly reason from our past that we were a heathen nation?"

The letter went on to propose a motto of "God, Liberty, Law."

"This would relieve us of the ignominy of heathenism. This would place us openly under the Divine protection we have personally claimed. From my heart I have felt our national shame in disowning God as not the least of our present national disasters."

His idea was one which merited action. Within a week the Secretary had written James Pollock, Director of the Mint in Philadelphia, echoing the sentiments of the clergyman.

"No nation can be strong except in the strength of God, or safe except in His defense. The trust of our people in God should be declared on our national coins."

He went on to order Pollock to "cause a device to be prepared without unnecessary delay with a motto expressing in the fewest and tersest words possible this national recognition."

The mint acted quickly upon receipt of the note. In the same year, a $10 gold piece was submitted with the motto "God, Our Trust." Later, "Our Country, Our God" was suggested.

In 1864, just three years after Rev. Mr. Watkinson had been troubled enough over the godlessness of the nation to write the Secretary of the Treasury, an inscription proposed by Salmon P. Chase himself appeared on a United States two-cent piece.

Thus America, founded by men of God, ceased using worldly, proverbial expressions such as "Mind Your Business," which had appeared on the Fugio Cent, first coin of the United States. From that day it began to mint currency bearing the testimony of our forefathers, "In God We Trust."—*Chase National Bank*

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work, youth leadership and lay preaching. The Institute also carries on an extensive evangelistic and preaching mission through its Bible conferences. A morning devotional program sponsored by LBI now is broadcast over ten radio stations.

Branch schools also are maintained in New York, Washington and Seattle. The new Los Angeles branch will be conducted in the Olivet Lutheran Church.

Leadership Conference

MORE THAN 100 YOUNG PEOPLE from every part of the U. S. took part in the seventh annual Leadership Conference of Young Life Campaign on Labor Day.

Jim Rayburn, national director of Young Life, was in charge. Staff members of the Campaign taught courses and led discussion groups.

Dr. Philip Ashton of Seattle Pacific College taught sessions in adolescent psychology and personal counseling. Young Life's emphasis on personal contact with high schoolers and follow-up techniques was presented.

The conference was held in Young Life's new Frontier Ranch at the foot of Mount Princeton near Buena Vista in the heart of the Rockies.

New YFCI Executive Director

THEODORE W. ENGSTROM, for 11 years editor-in-chief of Zondervan Publishing House, is scheduled to assume new duties October 1 as executive director of Youth for Christ International, with headquarters in Chicago.

Engstrom replaces Dr. Paul Maddox, former U. S. Chief of Chaplains, European Command, who has assumed the presidency of Northwestern Schools, Minneapolis. Among many other responsibilities, Engstrom was managing editor of the *Christian Digest* and active in YFC work in Grand Rapids, Michigan.

FILMS

First Christian 'Western'

EVANGELIST BILLY GRAHAM now turns out to be a film producer as well as the nation's No. 1 evangelist, radio and television preacher.

Announced as the world's first Christian western picture, his film "Mr. Texas" was scheduled to be premiered October 9 in Fort Worth's Will Rogers Coliseum.

A full-length natural color motion picture, the production features Graham's evangelistic team in action during the Ft. Worth campaign. Starred are two converted actors, Redd Harper and Cindy Walker, formerly professional screen players who have given their lives and talents to Christ.

Evangelist Graham and Ft. Worth pastor Dr. James N. Morgan viewed the work print recently in Seattle. Dr. Morgan, who directed the Ft. Worth campaign, declared:

"I believe it has all of the scope and grandeur of Texas, together with the most powerful presentation of the Gospel I have ever seen in any film. I predict that the picture will sweep the state of Texas and the entire nation in the months ahead."

Act Now . . .
to enroll your Sunday school in the 1951 CHRISTIAN LIFE *attendance contest. It's the sure road to renewed enthusiasm for the church.*

"Mr. Texas" was directed by Dick Ross, head of Great Commission Films, Hollywood, producer of Graham's first picture, "Mid-Century Crusade." A staff of 30 technicians and cameramen spent one month in Texas for the Ft. Worth campaign and on location in the ranch country of West Texas. National distribution will be handled by the Billy Graham Evangelistic Association.

Three Minutes to Twelve

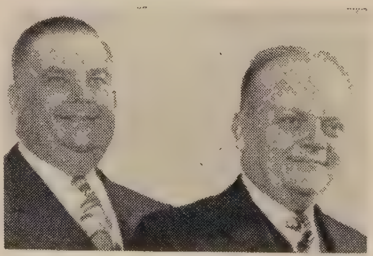
A 45-MINUTE DOCUMENTARY film, "Three Minutes to Twelve," was produced recently for the American Association for Jewish Evangelism.

The new picture, shown for the first time in September at Winona Lake, Indiana, deals with Israel in the light of the prophecy. Events in the new state are presented in relation to prophetic portions of Scripture.

Producer of the picture was Missions Visualized, Inc., of Hollywood.

Plan Film on Luther

REPRESENTATIVES OF FIVE Lutheran church bodies in the U.S. and Canada and the National Lutheran Council have announced the formation of Lutheran Church Productions, Inc., to produce a full-length feature film on the life of the sixteenth century reformer, Martin Luther. The film will be released July, 1952.



CHRISTIAN LIFE EVANGELISTS

George Edstrom, *left*
W. Douglas Roe, *center*
Harry O. Anderson, *right*

- LISTED BELOW is the October schedule for W. Douglas Roe and George Edstrom, CHRISTIAN LIFE evangelistic team in the East:

Union Hill Community Church, Nixa, Missouri, October 2-4; First Baptist Church, Mishawaka, Indiana, October 7-14; Gratiot Avenue Baptist Church, Detroit, Michigan, October 21-28.

- In the West, Evangelist Harry O. Anderson will represent CHRISTIAN LIFE at:

First Christian Church, Bell, California, September 30-October 8; Evangelical United Brethren Church, Riverside, California, October 14-22; First Baptist Church, Mesa, Arizona, October 28-November 5.

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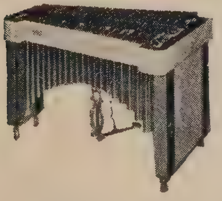

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SPECIAL NUMBER

(Continued from page 31)

who stared back aghast.

"This here is my fav-favorite song," he said. "I guess likely it's 'cause they sung it the night I was converted. 'Just as I Am' is what 'tis."

Behind the pulpit, the preacher sat, hand on brow. The song—and his thoughts—seemed to go on and on.

What are people thinking—the critical Horace Vaneer, for instance? Who cares what they think, for that matter? Uncle Luke is the only one who matters. He mustn't—he simply mustn't be hurt. He's had so little in life anyway, and expects so little.

As the words of the grand old hymn, fervently sung in the old man's wavering voice, began to penetrate the stillness, Gordon Young thought with shame of his own discouragement. *What right do I have to be discouraged as long as there are people like Uncle Luke?*

At last the song was over. Gordon Young stood up and without comment began his sermon. It was the same sermon he had planned to give, but somehow it came out with a passion he hadn't known was there. He was limp with fatigue but his heart felt lighter when the audience arose for the hymn of invitation.

Then his heart jumped for joy as a little girl came shyly forward to accept Christ. It was the first response in weeks.

Startled by the unexpected sound of firm footsteps, he turned to see Chad Masters standing there, also.

"What is it, Chad?"

"It's me, Rev. Young. I'm not fighting myself any more. I'm selling the business. I'm going where I belong—to Bible college."

No, no one will ever forget the day Uncle Luke sang his solo.

Not Eugenia Ellington, who came to her minister with tears in her eyes, begging his forgiveness for her thoughtless, conceited ways in the past.

"Chad and I will be all right now, Brother Young," she said. "Believe me, even I didn't know that was what was upsetting him."

Neither will Henry Piper forget that day. It was the first time he had stayed awake in church since Gordon Young had known him. Or Louise Little and Mrs. Honeycutt, who ended a feud of six months standing by shaking hands.

Even the pompous Horace Vaneer pumped the preacher's hand as he went out, saying, "Fine service. First church I ever saw that put spirit ahead of show. We'll be back next Sunday."

No, Ridgefield church would never be quite the same again, Gordon Young knew. And all because an old man sang an old song—an old man who could scarcely carry a tune. END

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Jerry Beavan reporting on

America's

HOUR OF DECISION

No. 4 of a series

OCTOBER, 1951—Stand back a bit and survey the entire field of evangelistic endeavor in America this Fall . . . one impression, above all others, remains with you: never before has such a sense of urgency driven the evangelists from one meeting to another; even from one day to another. This is the thing that you sense—it's now or never. Perhaps the turbulent state of international relations, political and otherwise; perhaps the hunger of people everywhere for something solid to cling to; perhaps the unrestrained blessing of God upon the preaching of the Gospel—something has imparted to American evangelists in this year of Mid-Century revival the most fervent message sounded from tent or tabernacle in more than a generation, as they pray God for yet another harvest of blessing before the sure swing of the pendulum and the hour is gone.

To augment the message which had been sounded from the great stadium platform in Seattle . . . and from the vast Hollywood Bowl in the film capital . . . and through American Broadcasting Company microphones from millions of radios across this nation . . . Evangelist Billy Graham announced two important decisions . . . each one a tremendous step of faith . . . each one motivated by the same powerful urgency that was gripping every evangelist.

The first decision was one announced earlier, but only now has the real import begun to make itself felt. "The Hour of Decision," heard by millions each week through ABC radio facilities from coast-to-coast, would be seen by televiewers in the larger cities throughout America. The new medium would not only present the Billy Graham team to thousands who had never seen them, it would take the Gospel into the major population areas where television was already established as an important factor in the daily living of people of every walk of life. The time for "The Hour of Decision" would be 10:00 in the Eastern time zone each Sunday night with related telecast times scheduled in the other time zones. Local newspapers carry the complete details on the radio page.

The second announcement concerned the release of the new film presentation of the Billy Graham Evangelistic Association, "Mr. Texas." Television would be new to Billy Graham; a motion picture film was not. "Mid-Century Crusade," released a year ago had told the story of the city-wide campaign in Portland Oregon. Many thousands, in rural church and city auditorium, have thrilled to this documentary on a great evangelistic effort. To chronicle the Fort Worth campaign, which swept the State of Texas, a film was produced which goes beyond the documentary field, and presents the story of the campaign as a factor in a stirring true-to-life story. The resulting picture, in the words of Fort Worth pastor Dr. James N. Morgan, who directed the Texas campaign, "has all the scope and grandeur of Texas, together with the most powerful presentation of the Gospel I have ever seen in any film." The pre-showing in the Hollywood Bowl on October 1, together with the World Premiere in the Will Rogers Coliseum in Fort Worth on October 9, were planned to give to two great audiences the first glimpse of the world's first Christian western film production. Premiere showings in major cities across the country would follow in the weeks ahead.

Along with these two aggressive steps toward a more effective Gospel presentation, Evangelist Graham is continuing his Sunday afternoon radio broadcast of "The Hour of Decision," as well as the great city-wide evangelistic campaigns. This month Greensboro, at the heart of North Carolina's Piedmont area, feels the impact of Revival in Our time . . . with weekend rallies in other cities scheduled for the remaining weeks of this year. The evangelistic ministry will continue in the new year, with the eyes and prayers of the nation focused upon the campaign in the Nation's Capital, Washington, D. C., beginning on January 13.

The new television venture is purely and simply one of faith . . . faith in God, and in the faithfulness of His people in standing shoulder to shoulder to meet the responsibility that rests upon every Christian in these crisis days . . . the responsibility of giving the Gospel *now* before time runs out. God, through His people, has proven Himself during the first eleven months of "The Hour of Decision," as each week thousands have written to assure Mr. Grahame of their prayers, and to share in the heavy financial responsibility of the broadcast.

This responsibility cannot be taken lightly; this is an individual matter for each one of us to consider . . . to pray about . . . and to act upon . . . now. We need . . . we must have . . . Revival in our Time!

"The Hour of Decision" is heard in the Eastern Time Zone at 3:30; in the Central Time Zone at 2:30; in the Mountain Time Zone at 1:30 and on the Pacific Coast at 3:00 every Sunday afternoon. The midnight re-broadcast originates in strategic centers across America.

For your copy of the "Sermon of the Month," write Billy Graham, Dept. N, Minneapolis, Minnesota.

Space for this message made possible by a Christian business man.

THE BARRIER

(Continued from page 20)

of thinking. But she was like a wild colt. Antagonism stood between them like a barbed wire fence.

Hours slid by. The old grandfather's clock struck eleven. Still no solution. Wearily, Guy locked the doors and went to bed.

Early in the night a northeast storm set in. By morning the cold rain had washed gullies in the dirt lanes and made little rivulets between the furrows of beaten crops.

Guy was in his garage oiling the tractor when he heard footsteps. Seconds later, Nick Caesarini stood in the doorway.

"You've got a dead heifer in your lower pasture," he said. "Some boys were killing crows yesterday with twenty-two's. Probably a wild shot got your heifer."

Guy stood up. "Boys?" he repeated coldly.

A dull flush darkened Nick's face. He glared at Guy. "Since I moved here I've tried to be friendly. From now on I'll be like you." With this parting threat, he left.

Some nerve, thought Guy, as he plodded through the mud to his lower pasture. *Putting me in the same class with himself.*

Nick's soft-spoken insult rankled. He made Guy feel uncomfortable, as though there might be some truth in the accusation. Animosity toward his neighbor ran

Believe the Bible

IF you're not convinced that a person who dies without accepting Christ is eternally damned, you don't believe the Bible.

For the Word of God has more to say about judgment for the unsaved than it does about heaven for the child of God.

"The wrath of God is revealed from heaven against all ungodliness . . . The wages of sin is death. . . Except a man be born again, he cannot see the kingdom of God. . . He that believeth not is condemned already. . . He that believeth not shall be damned. . . He that hath not the Son of God hath not life. . . It is appointed unto man once to die, but after this the judgment. . . And whosoever was not found written in the book of life was cast into the lake of fire."

But against this black picture of eternal death is the promise of God to all who accept His Son.

"For God sent not his Son into the world to condemn the world, but that the world through him might be saved . . . Believe on the Lord Jesus Christ and thou shalt be saved."

If you have not already done so, we urge you to accept Christ as your Savior. Write us if you have any questions. Your letter will be given our prayerful attention.—Editors.

along Guy's veins in renewed flood.

The cows were huddled together in the shelter of the oak grove. All except Bessie. She stood close to her calf, turning mournful eyes on Guy.

The young heifer was dead, just as Nick had said. Shot once through the head.

Pretty lucky hit for a wild shot, thought Guy, suspiciously. He couldn't quite bring himself to voice an actual charge against Nick. But the specter of doubt had been given life. Nick had every opportunity for just such double dealing as this. Guy's thoughts were black as he trudged back home.

On the third morning of the cold northeaster, hail fell with the rain. The ripe corn was flattened. Young cabbage plants floated between the furrows.

Guy, in boots and slicker, traversed the length of his garden mentally calculating his loss. Probably most of the cabbage could be saved if he re-planted it immediately. The corn would have to be picked right away.

As he stood there planning the best division of labor for himself and his hired help, Nick Caesarini came across the field.

Guy's resentment leaped to life. Here was a man who, in a few short months, had caused Guy to lose his influence over his daughter, his peace of mind and his wife's unquestioning support.

"The rain washed out the bridge in the woods," Nick announced.

"It's your job to repair it," said Guy.

Nick nodded. "I know it. But in the meantime I've got to get my corn picked and my cabbage re-set. Perhaps I can save most of it."

Guy hesitated. Nick's financial loss would be considerable. It was his first year. But all the remembrance of personal injustice washed over him, crushing any tendril of consideration he might have had for Nick.

"Too bad. But you still can't go across my land, if that's what you want. You've made enough trouble already."

Nick looked straight at Guy. "Drop dead," he said bitterly.

Guy watched Nick slouch back through the muddy field, and a cold loneliness settled over him. He wanted peace again and Linda's affection.

He looked at the beaten crops. His own equipment was handy. In a short while he could salvage what was still marketable. But Nick had five miles by road before he even reached his garden. And time was important.

Guy heard the whistle—two long and one short. His wife was calling him.

He hurried back to the house. There was a stranger with a frightened boy of

(*Continued on page* 86)

A Timely Warning

by Mary E. Hobson

IT WAS not the strong arm of a father thrown around me nor the counsel of some of my elders through whom God spoke to me. It was the voice of a little child, my first-born son.

It was one of those glorious spring mornings when all nature seemed to be praising its Creator. Birds were singing, flowers blooming and the warm spring sun shining. But despite all that, in the cozy bungalow which my husband had provided for our home, there was a discordant note.

The milkman came as usual soon after my husband left for work. I took a half-gallon pail to the door. He filled it with milk which he measured in the lid of the large can. Hurrying to another task that needed my immediate attention, I set the milk on the edge of the drip board.

My little understudy had witnessed all that had taken place. Curious to see in the pail, he tiptoed to the board and reached for the handle. From the other room I heard a gasp, a splash and a bang as the bucket hit the floor. I rushed to the scene. There stood my little toddler bathed in milk.

I shook him, spanked him, berated him with many threatening words. When I had changed his clothes and started my sweeping, I kept on chiding him.

Samuel did not scamper off in pursuit of some other adventure. He stayed close enough to hear my condemning words. Then, laying his head on his hand, he looked up in my face and with a pleading voice said, "Oh, Mamma, you are just wearing me out."

He had spoken the truth, using my own exact words. Though my child did not realize it, God was speaking to me. Those words pierced my heart like a dagger. I was ashamed and rebuked as the Spirit showed me that I was careless and impatient. I had everything for which to be praising God. But I, a born-again believer, one who prided myself on being a Bible student and Sunday school teacher of little children, was letting temper and anger control my life. He also reminded me that a child, at that early age, was just beginning to explore the big world to which we have brought him.

I made new vows that day. No one but myself and God knew. They revolutionized my method of discipline. My home became a home of peace and joy. The Word of God and love as controlling factors worked better than a rod.

The Lord committed five children to my keeping. By His grace they are strong Christian men and women and teachers of His Word. So, true to His Word, "A little child shall lead them."

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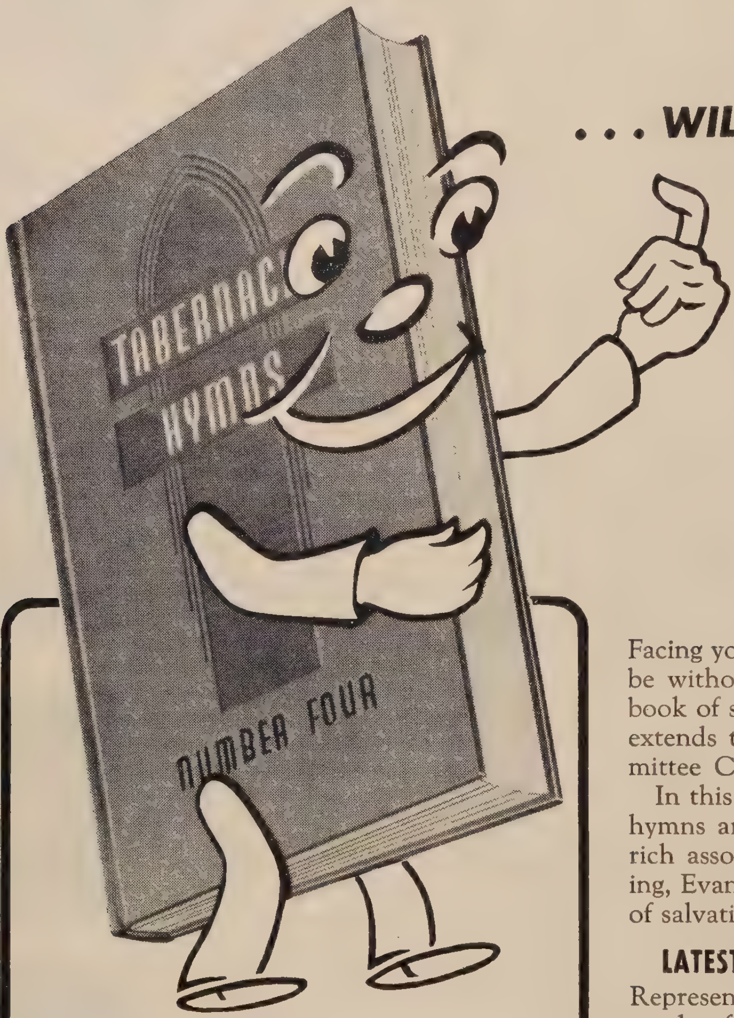

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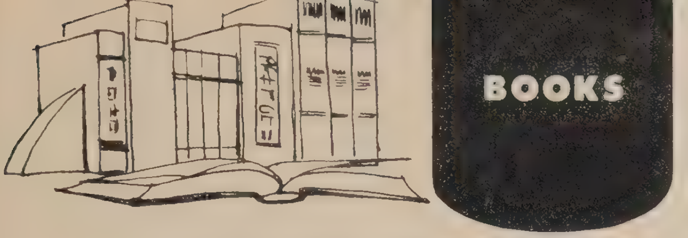

Lloyd Kalland, *editor*

FOR YOUR CHRISTIAN LIBRARY

This Month's Selection

THE FLOOD: In the Light of the Bible, Geology, and Archaeology. By Alfred M. Rehwinkel. Concordia. 372 *pages.* $.75.

With this recommendation, Christian Life continues its emphasis upon building Christian libraries for the home and church.

ALL too often, when the minister writes about the nature of the earth his adolescent errors do little but amuse the scientists. And when the scientist writes about the Bible, his bleak, technical jargon exasperates the minister. This will not be the case, however, with *The Flood,* which betrays the author as both skilled in scientific precision and convinced that the Bible is God's infallible Word.

Before probing into the existing evidence relative to the historicity of the universal flood, Dr. Rehwinkel incriminates the modern historian by saying, "Archaeology, excavation, and honest historical research have proved the Bible to be an absolutely reliable source book. And yet, when writing these textbooks, modern historians disregard this source material entirely and treat it as though it were nonexistent. But this is unscientific, unscholarly, and nothing less than intellectual dishonesty." Vouching for the historicity of the flood, the author neatly parallels with the scriptural record the archaeological findings of unnumbered tons of fossils, rocks, coal and silt.

The book's presentation of this evidence is divided into four major parts: 1. The World Before the Flood. 2. The Biblical Account of the Flood. 3. Extra-Biblical Evidence of the Flood. 4. The World After the Flood. Starting with the pre-flood era, evidence is credited to the biblical account which pictures society as a cultured, but arrogant, proud and godless, people—not even so much as setting up an idol for worship. Speaking of this antediluvian age and particularly of the graves discovered in Ur, Mr. Woolley, a prominent archaeologist, is quoted as saying, "In no single grave has there been any figure of a god, any symbol or ornament that strikes one as being of a religious nature."

Dr. Rehwinkel pleads for intellectual honesty when he maintains that in any study of the flood, consideration must be given to the brevity of the biblical account. After all, to demand of a record—only four short chapters in length—an itemized list of the happenings of an event which is secondary in magnitude only to creation and the entrance of sin into the world is to request that which is beyond the realm of possibility. Therefore, since the flood story is briefly stated, it should not be taxed with hypothetical arguments which find their roots in the vacuum of silence. In voicing this note of caution, however, let it not be understood to mean that Dr. Rehwinkel is in anyway seeking refuge from a scientific onslaught. For he squarely, and quite successfully, overwhelms the antagonists of the universal flood idea.

If the data brought to bear relative to the size of the ark, the amount of water in the universe, the several accounts of the flood, the universality of the coal beds and the origin of oil deposits do not strike the reader as being of signal importance in proving the author's thesis, the evidence pertaining to the fossiliferous strata should. When fish, with their bones, scales, alimentary canals and other soft parts, and animals, including the mammoths (large elephant-like animals), with their eyes, delicate tissues, trunks and feet, all are found beautifully preserved in a strata of silt, evidence in staggering proportions is produced toward verifying the historicity of a cataclysmic universal flood.

After considering the various archaeological findings in the light of the glacial theory, Dr. Rehwinkel says, "There is only one force of nature capable of destroying and at the same time burying those great creatures of prehistoric times . . . which can best account for the existence of the great coal beds in the various parts of our planet and huge basins of oil now found in the bowels of the earth . . . that will meet most satisfactorily all the requirements necessary to account for those phenomena upon which the geologists have constructed their glacial theory. That one force is water."

In keeping with the author's main purpose of his study, he concludes his work with a chapter on "The Flood a Prototype

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will feature Juvenile Books—books that are profitable Christmas gifts for youngsters on your list.

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Dr. Charles E. Fuller of Old Fashioned Revival Hour fame will name what he considers "The Ten Most Indispensable Books in My Library." This second of a series will help you choose material for your Christian Library.

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of the Final Judgment," sounding again the real cause of the cataclysmic event as being ethical and moral.

Any work which concerns itself with extra-biblical material relating to interpretations of archaeological discoveries will necessarily meet with criticism from many quarters. To be sure, this book will be the recipient of its share of such attacks. Perhaps one of the most vulnerable spots will be relative to the author's steady reliance on Dr. George Price. Others, no doubt, will raise some untouched problems pertaining to the universality of the flood. Nevertheless, as important as some of the criticisms may be, each chapter in this simply written book is worth more than a mere sampling and savoring. The whole work adds up to an intellectual venture, a spiritual stimulant and a wholesome time of reading for sheer enjoyment. Forty-six interesting illustrations add to the book's effectiveness. This is "must" reading, especially for high school and college students. A wide circulation is anticipated for this significant volume.

> If you forget your sins, God will remember them; but if you will confess your sins, God will forgive and forget them.—*Christian Digest*

Missions

WORLD FAITH IN ACTION. The Unified Missionary Enterprise of Protestant Christianity. Edited by Charles T. Heber. Bobbs and Merrill. 345 pages. $3.

This is a symposium by twelve well-known authors intimately connected with the activities of the World Council of Churches. In fact, the book is a survey of the work being done by those in the World Council.

The work of the World Church is impressive, but not impressive enough. The competing faiths of Communism, Islam and Buddhism are also on the march and have made impressive gains in world conquest. Time has come when a larger number of Christians must get the world vision and thrill to the accomplishment of the world mission.

America has the strength, resources in money and men and educational institutions to take the leadership in world Christianity. Of one and one-half billion dollars in church income in 1949, only twenty million dollars were devoted to world evangelism.

This book describes the National Council of Churches as the Voice of Protestant America. The World Council of Churches is the voice of ecumenical Christianity. In Europe, "cultural secularization has passed its climax," and "a new opportunity is given to the church to reoccupy the intellectual areas which it had been forced to give up." In many areas, people live in an environment in which no trace of the Christian heritage remains. Evangelism must be "sharing of the Christian truth and letting that truth create new forms of life and fellowship in the actual environment in which men spend their lives."

Here is a stimulating, informative, awakening book. It faces the social challenges of the day and accepts the responsibility to meet them. However, it gives little of the message which will meet the need. The quotation of a message from Madras in the introduction, the few references to theological concepts under Barth in Europe and the chapter entitled "Decisive Encounter" constitute the sum of emphasis upon message. It could be objected that the book is not intended to state the message of the church. However, the impression is that secondary motives in missions, such as education, medicine, economic emancipation, sanitation, literacy, etc., have been given the primary place. That, however, belongs only to the preaching of the message of salvation from sin through the cross of the Lord Jesus Christ. (*Reviewed by Harold J. Ockenga.*)

Philosophy

THE ENDLESS QUEST. By Merlin Hershberger. Exposition Press. 60 pages. $2.

Optimism and sincerity abound in this philosophy of life, but basic biblical truths find only a superficial expression. The author argues for a high ethic but misses the mark completely in his failure to acknowledge the person and redemptive work of Christ.

There is a strange mixture of the doctrines of Scripture with the philosophies of men. Pantheism is advocated when he says, "Every human being is part of the Divine Kingdom which is part of God himself." He joins with Schweitzer when he maintains, "Life is God and God is life, for in each of us is God and in God there is us."

If biblical truth were as evident as the author's apparent sincerity, this book would warrant a wide reading. But such is not the case.

How To Do It

THE ROMANCE OF DOORBELLS. By Eugene Dinsmore Dolloff. Judson. 197 pages. $2.50.

Brothers in the ministry, this book is practicality plus! Dr. Dolloff's pen, wiped clean of theory, has produced "A Guide to Effective Pastoral Calling" which should benefit even the experienced pastor.

The work abounds with simple techniques and suggestive aids which ought to maneuver young pastors around certain pitfalls and open doors of opportunity which otherwise would be closed. The two chapters which appeared to be most helpful are "How To Make a Call" and "Serving the Sick."

Added to the information it gives on the techniques of the pastoral call, this book will inspire the reader to re-evaluate the glowing possibilities in this avenue of service.

General

"SEPARATION" – IS SEPARATING EVANGELICALS. By Dr. Stephen W. Paine. Fellowship Press. 43 pages. $.35.

Occasionally someone will produce a simply written, cogent pamphlet. With a single stroke, it will outmode and to a degree invalidate several hundred pages of previously written material on the given subject.

It seems proper to credit this condensed treatise by Dr. Paine with such an accomplishment. At the same time he displays the attitude of a Christian gentleman.

The crux of the author's argument is that the American Council of Churches has adopted a principle of separation which is untenable. Evidence for such a statement finds its best expression in the history of the ACCC which, to say the least, has been inconsistent with the accepted principle.

Doubtless, Dr. Paine has centered his attack on the practical aspects of the problem because it is the field upon which the struggle is being fought. Yet it may be that some readers who have been following the undesirable fracas still are looking for something prior and basic to the pragmatic. Perhaps, within the providence of God, someone will submit to the public some straight exegesis of the verses usually quoted to define the Christian's attitude toward heretical organizations.

The evidence revealed by the author is weighty enough to justify a reading by all interested evangelicals and a documented reply from those who may not be persuaded.

BLESSINGS OF SUFFERING. By William Goulooze. Baker. 170 pages. $2.

In this volume, Dr. Goulooze builds a series of fine meditations about some of his experiences while he was undergoing treatment for a serious illness. In addition, testimonies from other sufferers are given together with other material upon the same theme.

The author has succeeded in writing a book which should offer hope and encouragement to many others who are suffering from serious illnesses. It is a book which pastors will find of much value in their ministry to those who are laid aside. (*Reviewed by Warren C. Young.*)

Church History

THE BRETHREN OF THE COMMON LIFE. By Albert Hyma. Eerdmans. 222 pages. $3.50.

This is the crown of Dr. Hyma's study of these pre-Reformation reformers to whom he has devoted a lifetime. The book contributes notably to making clear the genius of the Brethren—moral and educational reform within the existing ecclesiastical framework. They did not teach or anticipate the emphasis on justification by faith of Luther and the other great Reformers.

Dr. Hyma presents a convincing case for considering Gerard Zerbolt to be the author of *The Imitation of Christ.* (*Reviewed by Paul Woolley.*)

THE NORMAN ANONYMOUS OF 1100 A. D. By George H. Williams. Harvard. 236 pages. $2.50 (paper).

This volume, intensely interesting to church history students, comes from the pen of the able young scholar who is taking over the work of Professor G. L. La Piana at Harvard. For some years, the political ideas of the so-called "York Anonymous" have intrigued medievalists for their emphasis on the civil power. Williams has now shown that the author of these tractates was a high ecclesiastic connected with

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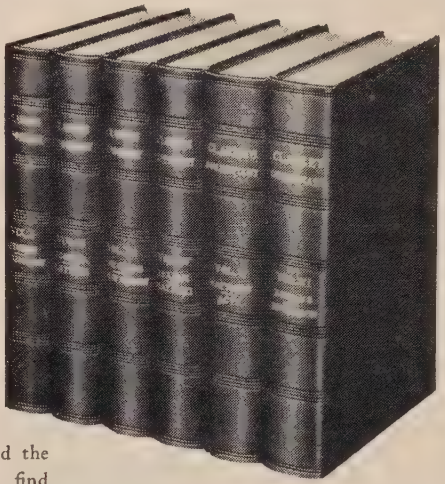

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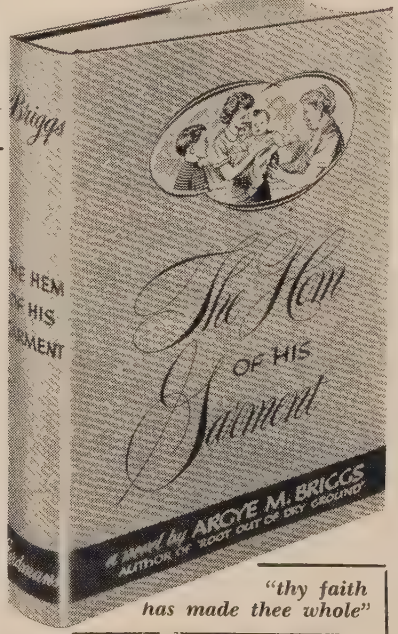
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The compelling thrust of his writing was to emphasize the divine appointment of the secular ruler, who derives his authority from Christ and who directs the archbishop and his subordinate clergy as well as the laity of the realm. (*Reviewed by Paul Woolley.*)

PRIMER FOR PROTESTANTS. By James Hastings Nichols. Association Press. 151 pages. 59 cents (paper).

This is one of the first cheap Hadden House reprints of some of their more popular volumes, originally published in cloth at higher prices.

Although badly marred by non-biblical theological principles, the first half of this little book is a very helpful, clear, concise summary of the historical distinctions between Protestantism and Romanism. It is full of important and correct historical judgments on the development of modern Roman principles. It sets forth excellently many of the problems facing American Protestantism.

★ ★ ★

One of the first things which a physician says to his patient is, "Let me see your tongue." A spiritual adviser might often do the same.—*N. Adams*

★ ★ ★

The second half of the volume is not as happy. It attempts to set forth the agreement of Protestants on five important principles. The result at least makes clear the *lack* of agreement. It shows, also, how imperatively needed is a statement of the basic verities of Christianity which modern Protestants can propose with enthusiasm to their fellow men as intelligible and Christian. (*Reviewed by Paul Woolley.*)

Biblical

10,000 BIBLICAL ILLUSTRATIONS. By Charles E. Little. Baker. 632 pages. $4.95.

Even those who have shied away from books of illustrations will be persuaded to make an exception after considering this important work. This book of 10,000 illustrations contains 7,891 Scripture texts and 30,000 cross references, alphabetically arranged under 1,800 topical headings. As the jacket suggests, this work is manifold in its usefulness. While mainly concerned with offering the Christian leader biblical illustrations, this book also is a storehouse of topically arranged Bible quotations. Thus, besides offering pertinent verses on hundreds of topics, the book becomes a practical concordance.

Rounding out this significant work is a thirty-four page textual index which reveals that quotations are taken from every book of the Bible, with the exception of Obadiah, Nahum, Zephaniah and II John. This is one of the very few books of illustrations which merits enough respect to claim a place in the library of a Sunday school teacher, pastor or professor.

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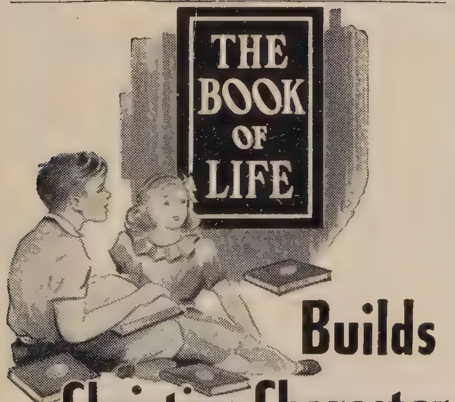

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tions, involving 465,000 printed copies, who would question the fact that the book has sold itself? Certainly there must be few English-speaking leaders in the Christian faith who have not heard of this material-wise, handy manual of biblical knowledge.

A host of subjects and illustrations, including maps, archaeological discoveries, chronologies, measures of money and weights, biblical-era world powers, individual book surveys and a church history outline, are among its contents.

The nineteenth edition is not a radical change from the eighteenth. Some of the closing pages have been rewritten, in some places there is an improvement in spacing of topics and paragraphs and some up-to-date archaeological information is introduced.

This book is mainly a simply written survey work. As such it adapts itself as a useful handbook for Sunday school teachers and an aid to pastors seeking information in a nutshell.

THE BOOK OF LEVITICUS. An Exposition. By Charles R. Erdman. Revell. 144 *pages.* $2.

Incredible though it may seem, Dr. Erdman has written a serviceable exposition on the profound book of Leviticus within the compass of 144 short pages. The theme of the book of Leviticus, "a directory for divine worship," takes on a brilliant glow as the author deals with the types and shadows which find their fulfillment in the person and work of Jesus Christ. Matching the author's knack for brevity is his simplicity of style, noticeable from his simple five-point outline down to the finest detail.

This work will be of special help to students who desire a useful, concise handbook on the important subject of Old Testament worship interpreted in the light of the New Testament church.

CONSIDER PAUL. By Holmes Rolston. John Knox Press. 217 *pages.* $3.

Here is a refreshing book, coming opposed to those who tell us we must get back to the Christ of the Gospels instead of to the Christ of Paul. The author takes as his thesis, "It is not possible to understand Christianity unless we unite with the teaching and work of Jesus the interpretation thereof furnished by His apostle Paul."

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Those who hold to verbal inspiration probably will agree with the author in rejecting a mere mechanical theory of inspiration. But they will disagree when he claims that inspiration does not involve the inerrancy of the Scripture in matters that have no vital relation to the content of revelation. (*Reviewed by Leslie B. Flynn.*)

THE WAY INTO THE HOLIEST. Expositions of Hebrews. By F. B. Meyer. Baker. 277 *pages.* $2.50.

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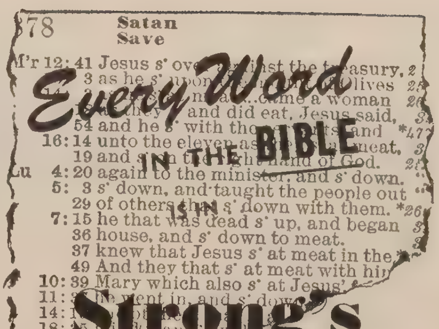
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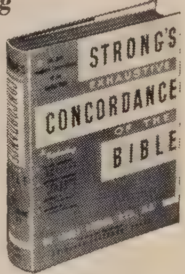

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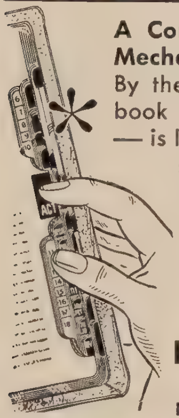

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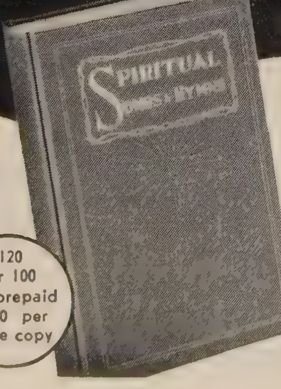

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The basic disappointment to the reader will probably be in the design of the book. It deals with only a few of the salient verses in the biblical text, leaving many important verses untouched.

> Joy is not in things; it is in us.
> —*Wagner*

Biography

A WATCHMAN ON THE WALL. The Life Story of Will H. Houghton. By Wilbur M. Smith. Eerdmans. 191 pages. $2.

Especially those who knew, respected and loved Dr. Will H. Houghton will want to read this book. Apparently sensing little need to interpret Dr. Houghton's life, the author has placed the burden of his work on arranging, introducing and commenting on letters written or received by his illustrious subject. In spite of this feature, however, those who read this unique volume will doubtless conclude that it is a sympathetic, but fair, expression of a well-deserving, courageous man of God.

Dr. Houghton's life from his birth in South Boston to his death in California is traced through its important stages, including his conversion experience, several pastorates and a twelve-year reign as president of Moody Bible Institute. In each epoch the author reveals his noble subject as a man of great courage, boundless passion and supreme devotion. Two appendixes listing Dr. Houghton's writings, articles and notices about him will be especially appreciated by those who knew him best.

END

MIRACLE

(*Continued from page* 21)

essential till we can clear you off the island. Later I'll reverse myself and demand you back. In the meantime you will have a few days at home. We're not doing much here and won't leave for at least a month."

And so it happened that after twenty months on the island my orders were cut for an emergency leave. But my priority was mediocre, and it looked as if I would have to wait for a ship. Weeks would pass before I would be home.

The next morning I could not concentrate on work, so went to my tent and lay stretched full length on the cot, wondering what to do. Somehow I fell to remembering the story of the Roman centurion who came to the Lord for help. I remembered how he had said to the Lord, "I am an officer with control over men and what I say they do. Now, Lord, don't bother to come yourself. Just say the word, and my servant shall be healed."

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So I prayed and told the Lord how I was in the same sort of fix. I was an army officer with a sick child I could not help. I asked Him this once to perform a modern miracle and heal my son. I added as a corollary that I wished He would hasten my own return to see my cured boy. Right then I had a conviction that the prayer was answered immediately. Anxiety left me, and I set about calmly preparing for departure.

Later that morning, my commanding officer offered to go with me to the army air base at Henderson Field to see if I could fly home.

"Not a chance," the man in the office said. "Maybe in a week or ten days if more high priority 'brass' doesn't come along."

Outside the shack I suggested we try the navy.

"No use, Bill," said the colonel. "You know they are coordinated, and what one says goes for both."

Something said I should try the navy. The colonel probably saw the thought in my expression. "OK," he said, "if it will make you feel any better."

The navy shack was only a few steps away. We walked in, and I said simply, "Do you have a ride for me to the States?"

The corpsman at the desk asked no question. For reply he picked up a telephone and said into it, "Did you notify eight men for the next flight? No? Then only notify seven. I have an army officer that must get back."

He turned to me. "Be back here in two hours."

It was the same way in Hawaii. Friends advised me to take the first boat from there because I'd never get a plane

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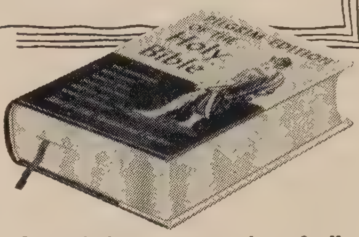
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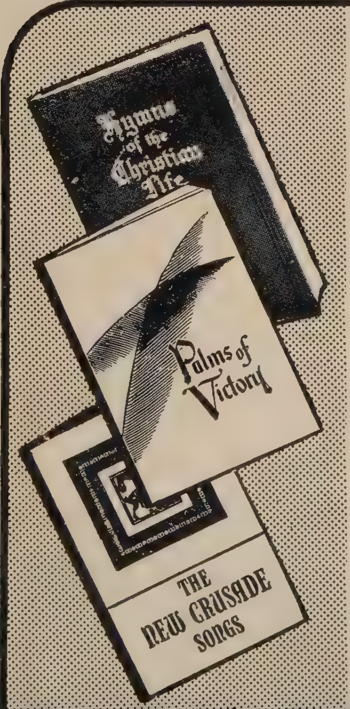

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with my priority. But I told a sergeant at the flight desk why I wanted to get home. He picked up my orders without looking at the priority, winked, and said, "Of course, you have 'A' priority?" Then he told me where to wait. In six hours I was bound state-side by air. Four days after starting, I was home in North Georgia.

The story soon was told. Two weeks before Billy had begun to limp. The local doctor made x-rays of the hip and diagnosed Legge-Perthe's Disease. Ruth carried him to a specialist in Atlanta. He confirmed the diagnosis and said the boy must not take another step for one year.

Distraught, my wife hustled him to a famous orthopedic specialist in Charlotte. He concurred in the diagnosis, adding it would be two years before the boy could walk again. She left him in the hospital there and hastened home to send the Red Cross cablegram.

★ ★ ★

Shut in with God! O wondrous thought:
Shut in with the peace His suffering brought;
Shut in with the love that wields the rod:
O company blest! Shut in with God!

★ ★ ★

I was calm and confident on arrival, but said little to anyone about my prayers. It was two days before we were able to take the 150-mile trip to Charlotte. When we arrived in Charlotte and walked into the ward, there was my child. He did not fully recognize me after all that time. We stared at each other in mutual wonder, overcome with strong emotion. He looked pale and thin, but not acutely ill.

After a time I sought out the doctor, who told me:

"We thought your boy had Legge-Perthe's Disease. The x-rays seemed diagnostic. We kept him here because your wife said she had no facilities to nurse him. After she went away he became very ill. Then, suddenly, he recovered. That was a week ago, and he has been better ever since. It can not be Legge-Perthe's Disease because, as you know, that progresses rapidly on the x-rays, and plates taken today show nothing. Take him home."

So I brought him home, and I have never seen him limp from that day to this. Just the other day I came across the old x-rays. I showed them to a friend of mine who does radiology.

"What does that look like?" I said.

"Why, it looks like an early case of Legge-Perthe's Disease. Whose picture is it?"

I smiled and told the story that proved to me once and for all that we have a living, personal, all-powerful Lord, who still hears the prayer of faith. As long as He has children on this earth, the age of miracles is not past. END

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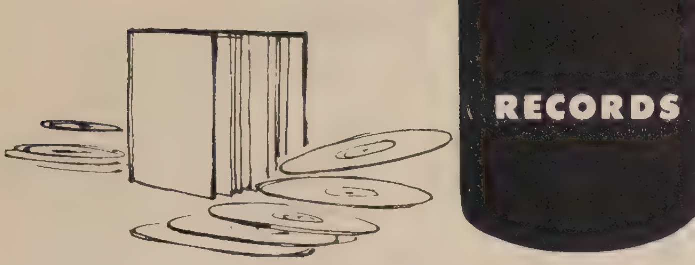

editor
Wendell P. Loveless

FOR YOUR LISTENING PLEASURE

Don't Miss This Album

I'VE just had a few minutes of mighty good listening, for I have been reviewing a new album bearing the title *Don DeVos Sings,* produced under the Super Recordings label. Don, former vice-president of Youth For Christ International, now executive vice-president of the Grand Rapids (Michigan) School of the Bible and Music and on the staff of the Gull Lake Bible and Missionary Conference, is well-known throughout the country as a vocalist, youth leader and musical director. It was my pleasure to have Don as one of my assistants when I was in gospel radio work in Chicago, and I have always had a warm personal affection for him. He has an exceptionally fine, humble spirit, which reflects itself in his singing and public ministry.

In this album, DeVos is assisted by Lois Hatt, pianist, and Herman Voss, organist, both outstanding artists in their respective fields. Also, the Don DeVos Vocal Ensemble is effectively heard, in exceptionally fine arrangements and vocal accompaniment. There is a restful leisureliness about the entire production which makes for lovely listening. The note of sincerity which runs through all the songs is quite characteristic of that which I know about the singers and the instrumentalists.

Now for the individual sides. There is *God Leads Us Along,* the perennial favorite, sung in such a manner that the real message is nicely projected. The beautiful *Harbored in Jesus* is played in a Lois Hatt arrangement. A number which I reviewed a couple of years ago, *On A Rugged Hill,* composed by Whitford, is attractively sung by Don DeVos and the Ensemble. *No One Ever Cared For Me Like Jesus,* an old gospel song which never grows old; Stuart Hamblen's *It Is No Secret* (I think this is the nicest arrangement of this that I have heard, and I've heard a great many lately); and a superb and thrilling setting for *The Battle Hymn of the Republic,* the arrangement by Wilhouski, round out the album. You must not overlook it if you like good gospel music, sung and played by those who "know what it's all about."

■ There is quite a difference of opinion as to appreciation of soprano voices in the higher registers, particularly on radio and recording. If you have been among those who have turned "thumbs down," I want you to hear a new voice just recorded under Hymtyme label. The singer is Jo Ann Osborn, in my opinion, possessor of one of the smoothest and most satisfying treble voices I have heard in a long, long time. She sings two old favorites, *God Will Take Care of You* and *What a Friend We Have In Jesus,* and how she does sing them! She projects the message without "blasting," distortion or too much vibrato. Casimer Loskowski (hope we'll hear more of him) does an admirable job at the organ.

Hymtyme operates on a semi-club plan, and their releases become available at the rate of one selection per month. The pressings are made by RCA-Victor Custom Record Division; so, of course, they are tops in technical quality. I trust that Jo Ann Osborn will take good care of that voice so that she may record for a long, long time. It has wonderful recording quality, and there is a tenderness about the rendition which makes the message of the songs live.

■ I'm glad to see that Al Smith has recorded one of my favorite songs on both 78 RPM and 45 RPM. It is the one composed by our friend, Elliott Lindblad, *Jesus Is The Very Best Of Friends.* It's a sweet song, and Alfred does a most satisfactory recording of it. He is accompanied by the Csehy Musical Messengers, and I can't think of any better background than that.

On the other side of the disc Al Smith does *Just A Closer Walk,* with the same accompanying group. Then Helen McAlerney Barth and Al team up on another waxing, both 78 RPM and 45 RPM, on one side of which is Helen Griggs' *To Do The Father's Will* and on the other, *He'll Understand and Say "Well Done."* The Barth and Smith duet combination is getting to be much in demand, and these two pressings will greatly add to their popularity. The Csehys again do the accompaniment on both of these, which adds

PERSONALITY SKETCH

■ Since I have given such an enthusiastic review of the album of Children's Bible Stories in the past, I think you will be interested in the accompanying picture. It shows Bob Lee, producer of the recordings, at the time he presented a complimentary copy of the album to patients at the Sister Kenny Institute in Minneapolis. The records were most heartily welcomed by patients and staff at that institution, where youngsters are treated for the effects of infantile paralysis. These first recordings indicate real ability in this field on the part of producer Robert E. A. Lee. We sincerely hope that he will keep the series coming, with additional releases in the near future.

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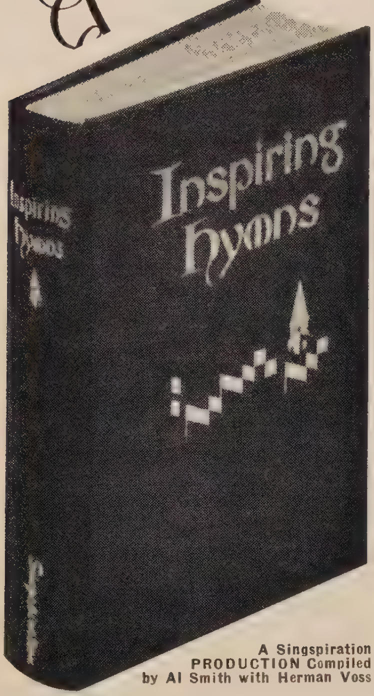

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much to the beauty of the production. It is a Singspiration recording.

- You'll surely want to get George Beverly Shea's album (both 78 RPM and 45 RPM) of Singspiration's *Hymns For Today*. Douglas Fisher does his usual excellent accompanying stint at the organ. Shea's voice is so well-known, and his work so uniformly good, that it is scarcely necessary to say anything further than that a new album is available. This one contains *Jesus Is The Sweetest Name I Know; He The Pearly Gates Will Open; Yes, There Is Comfort; Lord, I'm Coming Home; So This Is Life* (Schuler); and *When I Met My Saviour.*

★ ★ ★

Still the letters come, equally divided between those who say "the song's the thing, regardless of the singer" and those who insist that gospel music should be sung and played only by those who are born again and separated from the world. J. H. of Washington writes, "Of course, you realize that some people will not listen to Christians who sing gospel songs. Several years ago I was standing with a group of men. A radio was on, but no one was paying much attention to it. Suddenly one of the fellows impulsively walked over to the set and turned it off, exclaiming, 'I can't stand religious songs unless some one sings them who knows how, like Bing Crosby.'"

Mrs. W. C. B. of Tennessee insists that "it is not possible for a gospel song with a message to carry the greatest blessing unless those who sing it really know the Lord."

E.A.L. of Canada writes thoughtfully: "God has used an earthquake, wind and even a dumb animal to give His message in certain circumstances. Apparently, then, a message from God can be effective in spite of the messenger. But the question is: 'How should a *Christian* view such an exigency? Should a Christian purchase and enjoy a recording such as *There Is No Secret*, sung by Jo Stafford?' The words are true to Christian experience, the sense of sincerity is transmitted to the listener and the quality of the voice, in my opinion, is unsurpassed."

He adds a word of caution: "The Christian's commission will always be to publish the Gospel through born-again believers, called of God to preach, to teach, sing and live, as representing Him. I believe that a popular singer can carry an effective, spiritual message which can convict of sin and lead to an awareness of the need of salvation. But I also believe that a Christian, though he may respect its peculiar possibilities, should not use it as an integral part of any campaign of evangelism."

And Mrs. H. P. of Nebraska says that she does not "enjoy a hymn sung by one who is widely known for his advertisements of tobacco and beer, even if he is a professing Christian. It just seems a bit sacrilegious to me. I do not mean to deny them the privilege of singing privately, if they like, but I don't want to buy recordings made by such people." END

MEET THE CHAMP

(*Continued from page 23*)

boxing sport, my family, my manager, my country or my God." And He has helped me whenever I've lost to lose gracefully.

Question: Some Christian people will object to boxing. How would you answer them?

Answer: God made all sports. Whatever God made is good. If a fellow boxes clean, it must be all right.

Question: What are your future plans?

Answer: To fight, defend my title and go around to different churches and tell boys and girls to live clean and have faith in God. END

THIS MONTH

(*Continued from page 2*)

cut, clean-living fellow.

"Then we drove to the Camden Boxing Association, which address we had been given by Walcott's son, hoping we might contact Walcott's manager, Felix Bocchicchio. His office had been moved to Mt. Ephraim six miles away. Merchantville is about four miles out of Camden, so we had been doing some running around. It was now noon . . . Sam phoned the manager's office, and the assistant answered, stating Walcott was making two personal appearances in Philadelphia, wouldn't be back and that it would be utterly impossible to see him. . . . We decided to go back to the manager's office, where the manager's assistant welcomed us.

"We heard steps on the stairs. Would this be Walcott? But the manager's brother came in. We heard steps again and another fellow who seemed to be attached to the group came in. Later more steps, and other associates. The men now stated Walcott might return there for a few minutes. Then we heard steps and in walked his manager. He shook our hands and went into the next room. We had made it known we represented a religious magazine and flashed our copy of CHRISTIAN LIFE. I told them I was a minister, thinking that might gain respect. However, we didn't need respect, for this gang is a considerate, straight-shooting group. No big-time pride, but very courteous. . . .

"They impressed us with how tired Walcott was—making interviews, appearances, etc. One man said he never turns anyone down—they had to do it for him. We explained to the manager what we wanted and said it would just take a few minutes. He said, 'Go down by the car and take one picture.' We went down and I engaged Walcott in conversation while Sam went to work. He asked him to smile for this. Walcott did, saying, 'You don't know what agony it is for me to smile.'"

Sam Tamashiro adds to Flynn's remarks: "I had climbed on an old barrel to get a higher angle shot but went crashing through the barrel! We interviewed and photographed Walcott under very unfavorable conditions, but found him courteous, patient, humble and very sincere, more so than some Christian 'celebrities' I have shot under favorable circumstances. . . . Les and I feel that the success of the interview was a definite answer to our prayers." END

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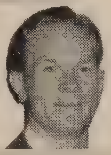

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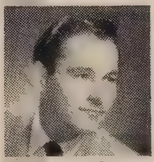

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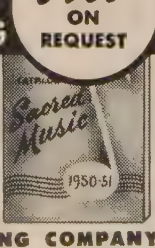

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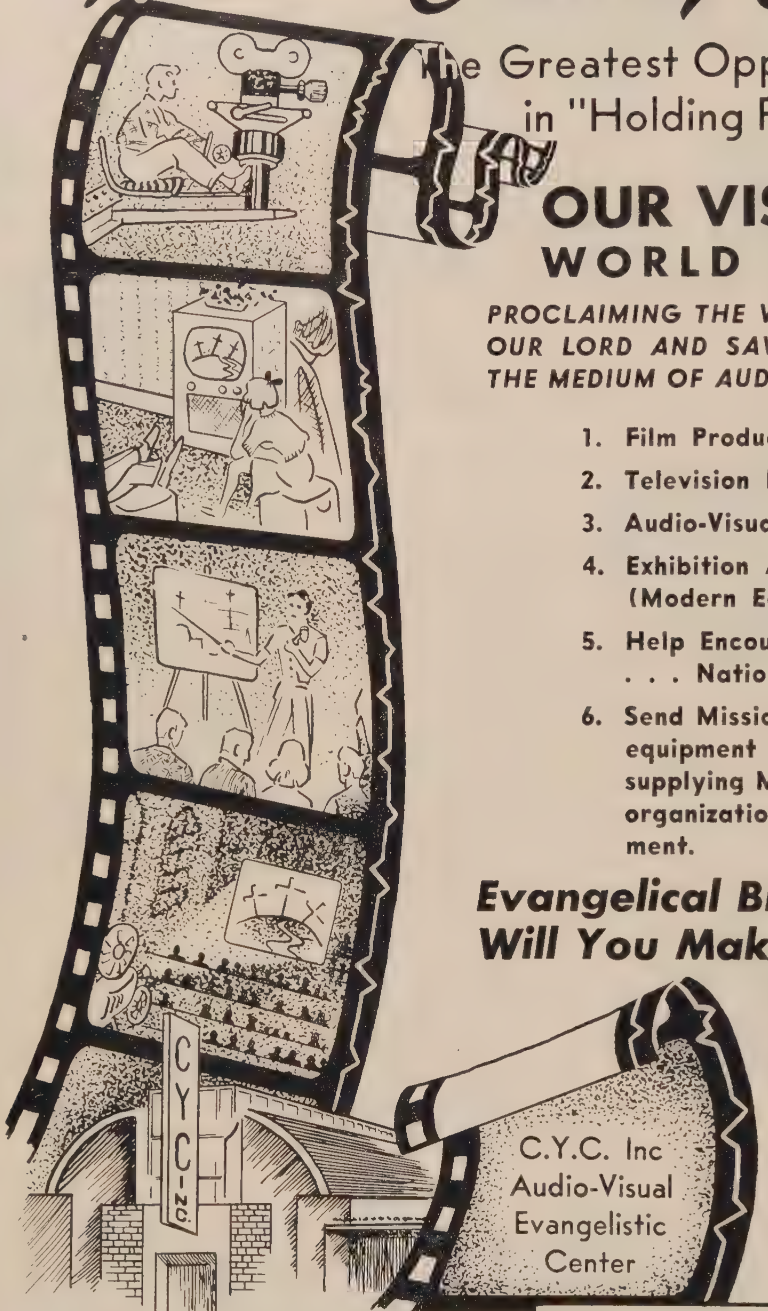

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FILMS
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Grovenor Rust,
editor

Technicolor Educational Films

FROM a producer of educational films has come an excellent film in rich technicolor, entitled *Jerusalem, the Holy City*. This eleven-minute sound film is one of the finest informative films covering Jerusalem that I have seen. Quite objective in approach, it can be counted on for authenticity. Top professional quality in photography and sound make it an outstanding film travel experience. The narration is warm and in keeping with the subject of the film.

It might find excellent application in connection with the material of Matthew 23, especially verses 37 through 39, and in Luke 13: 22-35. Some of the passages in Isaiah's prophecies concerning Jerusalem also would mean more if this film were used. It also would make a fine short subject for use in a Christian cinema program or some other church function. An Encyclopedia Britannica Film, it is available from them for rental or from most of the educational film libraries scattered about the country.

■ Another film of interest to many of you will be *Pompeii and Vesuvius*, produced in technicolor by the same film company as the Jerusalem film just above. Of the same high quality and length, it will have a very acceptable place in any youth film program. Its use as Sunday school material is rather limited since the material covered is mainly of geo-historical nature. Most thrilling are the opening scenes of erupting Vesuvius throwing out molten lava, clouds of volcanic ash and sulphurous gas. It shows us many very interesting scenes of what once was a beautiful city of heathen practices but now is a ruin. The film's chief value for church use lies in its illustration of Roman grandeur during the first century A.D.

■ We recently previewed another new film from Evangel Films, Portland, Oregon. This one is a ten-minute, sound-color production, entitled *Baskets of Blessing*. It is designed for use with boys and girls of Junior age primarily, but its message is quite applicable to older folks also. It uses the record of the feeding of the 5,000 given in John 6 to teach a lesson in reference to belief of the Scriptures.

The story opens with a scene of a family at evening devotions, with the father reading from the above mentioned passage. The older of two boys, Paul, expresses doubt concerning the possibility of five loaves and two small fishes feeding so many. His younger brother at once defends the Scripture but does not convince Paul. With a few words from their parents, both boys go to bed.

During the evening, Paul dreams he is the lad of Christ's day with the loaves and fishes. He wakens in the morning, deciding the Bible is true. Effective handling of this sequence makes a film useful for convincing youngsters of biblical veracity.

The film should be used in such a way that the dream is not made the proof but an illustration of the faith we must have in believing God.

Technically the film is quite acceptable, with good sound and color photography. The parts best played are those of the two boys and the dream sequence.

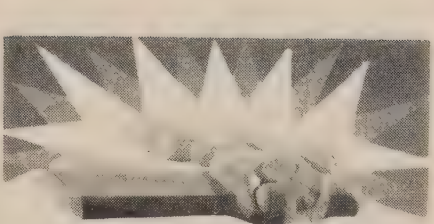
We are glad to see another evangelical film make its appearance for use in children's work.

■ The newest release from Bob Jones University's Unusual Films production unit is a ninety-minute color-sound version of Shakespeare's *Macbeth*. Simply entitled *Macbeth*, it presents the whole play with excellent fidelity. The review panel on this particular film gave it a general rating of very good. The lead roles were expertly carried, as were most of the lesser parts. It is unfortunate that a couple of the latter seemed to be below par in execution of their parts. The sound techniques are generally excellent throughout the film. Photographic techniques also are very good, with much care given to effective placement and angle of "take." The color is rich, rather in keeping with the setting of the film. Costumes, properties and settings are, as a whole, very realistic. They satisfy my yen for authentic appearance in such things.

The film opens with a few remarks, taking about seven minutes, from Bob Jones, Jr. He tells why he feels that Shakespeare has a place in the realm of Christian film production. The story of the ambitions and career of Macbeth is then presented in full Shakespearean manner. The film ending is rather climactic, with the final screen message from Matthew 16: 26. Although the final battle scene wasn't as real as some

What's Your Story?

Interesting experiences regarding the use of projected audio-visual aids will be a blessing and a challenge to other readers. Write us a brief note, telling how these aids were used to bring decisions for Christ, increase attendance or better attention. You might include situations having a bit of humor and advice. If a photo would help get across your story, send it along, too.



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"Regions Beyond" (Color)—40 Mins.	$15.00
"Light of the World." Bob Jones University—30 Mins.	$10.00
"Canvas Cathedral" with Billy Graham—25 Mins.	$10.00
"Forgotten Valley"—40 Mins.	$10.00
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of those Hollywood creates, it probably conveyed the idea as well as was done by Shakespeare himself.

What about usage? It is usable in a Christian youth film program, at a Youth for Christ rally and for church family night programs where most of the younger fry are at home with a baby-sitter. Probably the widest usage will be by schools and colleges in a Christian approach to Shakespeare. Rental sources of this film are somewhat uncertain at this writing, but write to Bob Jones University for more information.

■ A recent, but not new, film of interest is the United Lutheran Church film entitled *For Good or Evil*. This forty-five minute, black-and-white film was made in a real Pennsylvania town named Arendtsville. The major roles were taken by professional actors, but the rest of the many folks of the story were the people who live in that town. The plot was created around a selection of real-life incidents gathered from different churches and molded into the composite story shown. The producer is Cathedral Films.

The story is one centered about the meaning and relationship of money in the Christian life. The lessons are taught by way of events in the lives of members of the church in Rock Ridge, the name given the town in the film. Most of the action centers around the problems of a young man, son of one of three lifetime pals, who leaves his farm home for a bank job in town. Shortages in his accounts gets him into deep water and resultant problems make him appeal to home and his minister for help and guidance. In the end, the whole church board seems to become involved in this one problem because of a series of inter-relationships bearing directly on the youth and the attitude of all concerned regarding money.

This is a rather searching film, touching on several sore spots in many congregations. It is well-done, technically speaking, and has no faults worth mentioning. Some denominational implications, such as clerical attire, are seen but not pointed out and should not cause trouble to users of this film. It seems best suited for use as a special-events film. Distribution is primarily through denominational houses or Religious Film Association depositories. END

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MARTYRDOM

(*Continued from page 25*)

But seeing that his father, unaffected by doubts, continued faithfully to pray to Jesus as though He were present, Abraham said to himself, "If father can talk to Jesus when he can't see Him, He must be here anyway. If Jesus can see father and hear him pray, He can hear my prayers, too." Then he prayed, "Jesus save me," believing He did hear.

For years after this simple conversion experience, Abraham Seferian thought of Jesus as a little boy. Doubtless it is this concept of Jesus as a child that prompted him to found the "School of Life" for unwanted Armenian children. For many years, he has engaged them in a full program of Christ-centered elementary and secondary training. The policy of this school is to specialize on "impossible" children, prayerfully developing them into Christian witnesses.

> *People, when asked if they are Christians, give some of the strangest answers you ever heard. Some will say if you ask them: "Well—well—well, I—I hope I am." Suppose a man should ask me if I am an American. Would I say: "Well, I—well, I—I hope I am"?*—D. L. Moody

At an early age, disillusioned by many professing Christians and disheartened by a hostile world, he became homesick for heaven. Since he found it impossible to study in this condition, he ran away from school. He so desired to see Jesus that he spent hours on the mountain each day in prayer. Finding no joy in the presence of others, he longed for death.

One day while praying, he saw a vision of himself ascending to heaven. On his arrival Jesus greeted him and said, "You are welcome here." Then Christ turned to an angel, asking him to lead Abraham to his abode. On the way, they passed one of his own villagers being dragged to hell. He heard the man crying, "I knew Abraham Seferian back in Yerebanken. He was a good man, but he never told me about Christ."

As a result of that vision, Abraham Seferian was convinced that he must remain here and work for Christ.

Now that Abraham's call to service was clear, he faced another serious problem. Should he remain single, or should he marry? Up to this time, he had dismissed the thought of courtship and marriage as being non-spiritual, but now God seemed to direct him to choose a companion.

Approaching a Christian school teacher, he proposed to her in such a manner that she was almost certain to say *no*. He told her it was his desire to live the life of a hermit, so she would be alone most of the time. He added that they would have insufficient food, clothing and shelter. But he did ask her to pray much about her reply.

This she did, and two years later Abraham Seferian and Lucia Haroutunian were married. Today, after forty-one years of happy married life, the Seferians enjoy the blessings of a Christian home and two lovely daughters, Prisca and Selah. The home, although precariously established, was ordered of the Lord.

Abraham's trials, which began with the murder of his brother Samuel when he was nine years old, were to continue in his later life. After the march to Mosul and his miraculous escape from death, Abraham was sent to Karkuk. There he was given liberty for several days, with an order to appear for trial at a specified hour.

The officer in charge was amazed to see his prisoner appear, thinking he would have used the intervening time to escape. When questioned as to his crime, Abraham said, "I am not a dangerous man. I am guilty only of preaching the Gospel of Jesus Christ."

He then was asked to produce a copy of his sermon. He replied, "I do not preach from a printed page. I preach from my Bible. I will preach for you."

---

wonderful. Tithing and missions are the answer." A business man who began to give in faith was so prospered that he has continued to increase his gifts ever since.

It is all summed up in Jesus' own words: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." END

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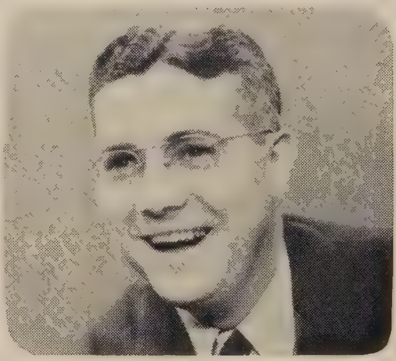

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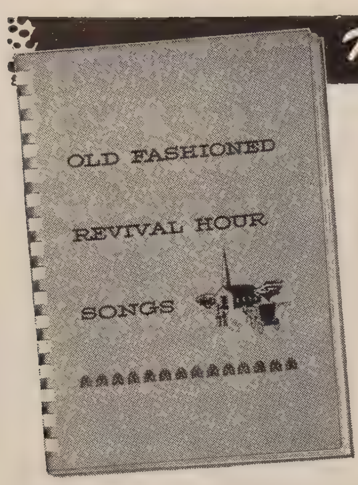

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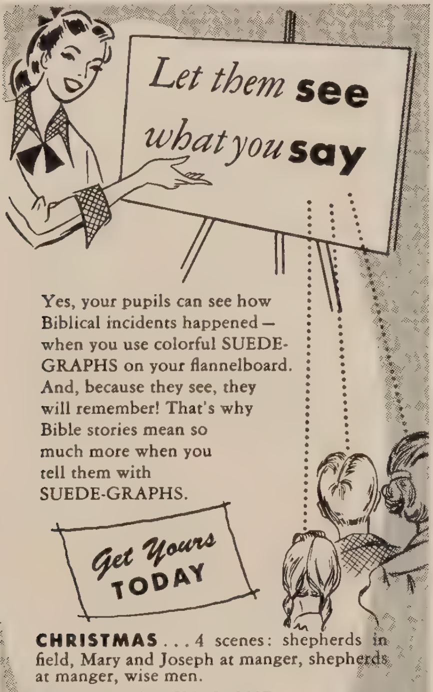
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While on trial for his life, he preached what he thought was his last sermon. At its conclusion, the officer said, "You are not a dangerous man. I am supposed to kill you, but I will release you."

After this, Abraham Seferian was given another test of his faith. A superior officer, recognizing his innate leadership, asked him to cooperate in a plan which would cause innocent people to suffer while he became rich at their expense. Abraham answered that he would have nothing to do with such a scheme. Consequently, he was forced to serve in the Turkish army.

But again God was good to His humble servant, for he was assigned the task of distributing food to the soldiers. He says, "For the next two years I had the joy of giving hundreds of soldiers the Bread of Life along with their daily food." In time, the Turks fled before invading British forces, and Abraham again was free to preach.

> **I have lived to thank God that all my prayers have not been answered.**
> **—*Jean Ingelow***

In July, 1919, he and his wife left for Aleppo, having buried three of their children in Nineveh. Here they found a harvest field among the Armenians who had migrated to Aleppo and were hungry for the Word of God. Many of them, although converts from the great revival among Congregationalists in the old country, were easy prey for extreme interpretations because of their inability to read or write. God in His Providence raised up a leader in Abraham Seferian, who, although true to the Word, was balanced in its interpretation. Seeing the great need of his people, he launched on a program of evangelism, writing and education, which has established his Spiritual Brotherhood firmly upon foundational truths of God's Word.

Through his monthly publication, *Maranatha,* Abraham Seferian for twenty-five years has been able to enlighten his people and raise their spiritual standards. And by establishing Christian day schools in Beirouth and Aleppo, he successfully has moulded hundreds of young lives.

Last year marked the silver anniversary of *Maranatha* magazine and the golden anniversary of the Spiritual Brotherhood, both the fruit of Seferian's labors, plus the diamond anniversary of the great Armenian revival. That Abraham was

MISSIONS

(*Continued from page* 17)

own young people are enrolled in Park Street Church Life Service Fellowship in addition to many students outside of our own number. The fellowship meets monthly to confirm convictions of members and inspire continued interest in various fields of service. Already, a stream of our own young people are going to the mission field.

It is impossible to drive or force people to follow God's command and place missions first. It must be done out of love for Christ. He said, "If ye love me, keep my commandments." There is no doubt that the Great Commission is Christ's most emphatic commandment. Since we know that He died for us out of love, we should want to love Him in return. And such love constrains us to give our lives in fulfillment of what He has asked us to do.

To illustrate: A nurse in our church became very much interested in missions. First, she gave $500 a year to the missionary cause. Then she volunteered to go to the field. Today, she is conducting a remarkable work in one of the needy fields of the world.

Our second motive in promoting this program is that we are looking for the second coming of Christ. His return is contingent upon missionary activity. Matthew 24: 14 and Acts 1: 8 are prophecies as well as promises. We have little control over the organization of nations, of federations, of churches in a one-world organization, of the use of the atom bomb or robots, or germicidal war. But we do have control over spreading the Gospel by radio, airplane, records, preaching and every other means to the ends of the earth. We are in a season of respite, of opportunity. This is the hour, the time of harvest. We must occupy till Christ comes, evangelizing the world.

The power for this program is resident in the person of the Holy Spirit. As Christ introduced His program, He provided the Holy Spirit to fulfill it. It is a wonderful experience to adopt Christ's program in the church, as a family, in an individual life. And what I preach, I practice. Our family supports two missionaries on the field. Wherever an individual has accepted this program, God has blessed.

A doctor of my acquaintance has been so prospered of God that he says, "It is wonderful. Tithing and missions are the answer." A business man who began to give in faith was so prospered that he has continued to increase his gifts ever since.

It is all summed up in Jesus' own words: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." END

"FOR THE SAKE OF HEAVEN"

DO YOU KNOW

Basil A. Malof

THAT the Majority of all Russians are not Communists?

THAT more than 180 millions of the Russian people have never even seen how the Bible looks, not to speak of possessing a copy of the Russian Bible?

THAT there are only about five million members in the Communist party of Russia, and that this small group of godless bolshevicks is ruling by fear and terror over 185 millions of of the peoples of Russia, who have been forced to become slaves of the Communist police state, without freedom of the Press, or speech, or conscience?

THAT these million of enslaved people of Russia are waiting, waiting, for the American Christians to send them a Message of hope and freedom as found in the liberating Word of God, the Holy Bible?

THAT under the initiative and personal leadership of the President of the Russian Bible Society, Pastor Basil A. Malof, the largest edition of the Russian Bibles, 81,000 copies, were printed after the first world war and spread among the Russian people?

THAT the Russian Bible Society is the only Bible Society in the world which specializes with the one great objective to supply the Russian nation with the Word of God?

THAT the Russian Bible Society has decided to print ONE MILLION copies of the whole Russian Bible and FIVE MILLION copies of the New Testament?

THAT for One Dollar one full Bible can be printed, for $10.00 ten Bibles and for $1,000.00 one thousand Bibles can be published?

THAT the Lord Jesus commanded His disciples: "GIVE YE THEM TO EAT," and also: "GO YE INTO ALL THE WORLD, and PREACH THE GOSPEL TO EVERY CREATURE"? (Matt. 14:16, Mark 16:15).

THAT the Lord one day will proclaim from His great White Throne: "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; I was sick, and ye visited me; I was in prison, and ye came unto me: . . . Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me"? (Matt. 25:35-40).

THAT all gifts for the Russian Bible Society can be sent to P. O. Box 2709, Washington, D. C. Checks and money orders, etc., should be made out to: The Russian Bible Society, Inc.?

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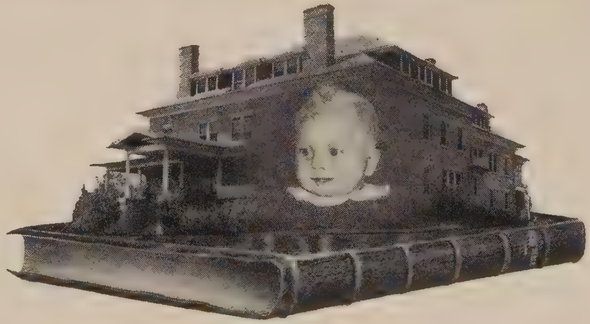

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Moody's faculty of 40 represents a number of different denominations. Classroom instruction is put into practice by Christian work assignments which take students into churches and institutions of almost every denomination.

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CAMPUS CHATTER

by Charles Huttar

THE frosh in most of America's Christian schools have been oriented by now, and the seniors are getting used to the idea of being seniors. As a whole, students are resigning themselves to cold weather and the renewed rigors of student life.

This rigorous life is not at all routine: here are some of the things that provide variety and offer plenty of subject matter for campus conversation.

At Northwestern Schools up in Minneapolis, students are getting used to the new regime. Dr. Paul J. Maddox, one-time chief of U. S. Armed Forces chaplains in the European theater, later executive director of Youth for Christ for a year, is the new prexy. He replaces evangelist Dr. Billy Graham, who resigned last June.

At Asbury College, Wilmore, Kentucky, Bob Hardin is getting used to the big job of editing a yearbook. Ann Ausband is his associate editor on the *Asburian*, and Dick Hunt is business manager.

Planned to house 450 women, Houghton Hall, Moody Bible Institute's new ten-story dorm, acquired a cornerstone in special ceremonies on Alumni Day, June 22. . . . The Moody Chorale and the choir class joined voices August 1 in presenting Mendelssohn's oratorio, *Elijah*. . . . Charles Pack and Mary Alice Knight spoke on behalf of the graduating men and women at commencement exercises the next day. . . . Now that he's been elected, Harold Street will be hard put to provide as good entertainment as he did before. That's his job as president of the Recreation Club at the Chicago school; his noisy pre-election campaigning already has showed what he can do. . . . In quieter elections, Bob Wesley has been chosen new president of the Christian Ed Club at MBI.

Students unable to understand each other presented quite a problem at Mid-Liberia Baptist Bible Institute, opened July 2. But the problem was solved: now lecturers are in each of the five different native languages represented.

Nearly 400 students will begin classes October 16 at Briercrest Bible Institute, Caronport, Saskatchewan. Two weeks later they'll begin a missionary conference lasting until November 4.

Prepsters at Wheaton (Illinois) Academy will attend evangelistic services October 2

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to 6. Traditional homecoming at the tradition-steeped school (now in its ninety-ninth year) is slated for October 20 to 22.

Columbia (South Carolina) Bible College lays great emphasis on missions—and can show results. CBC now has 767 grads; more than 315 of them are serving as foreign missionaries.

Leonard Knox is serving as senior class prexy this year at Sterling College, with Bob Hanna as his vice-president. . . . YMCA and YWCA groups at the Sterling, Kansas, school have chosen their themes for this year. The young women, led by president Joann Dons, will center their attention on "Christ the Same, Yesterday, Today and Forever." Theme for the YM, reports Don Calderwood, president, is "Walking with Christ." . . . Bob Lorah '52, who last year was assistant editor of *Ye Sterling Stir,* took over top position on the *Tower Topics,* summer session newspaper, and also served as student body head this summer.

Incoming freshmen showed what they could do at a "frosh talent night" September 24 at William Jennings Bryan University. . . . Students at the Dayton, Tennessee, school will hold their annual Christmas banquet December 10. . . . Prospective Bryan graduates have better prospects all around, now that the state has approved Bryan's four-year college course for complete transfer credit. . . . Traveling as the Gospel Singers, four Bryan girls, Lenora Dickens, Virginia Seguine, Rose Marie Brown and June Hively, completed an eight-week summer tour August 5 in Washington, D. C.

Art major Lee Brown edits the 1952 *Pioneer,* yearbook at John Brown University, Siloam Springs, Arkansas. Bob Storms is in his second year as *Pioneer* photographer.

Greenville College cagers will start their season with an annual Thanksgiving basketball tourney at the Greenville, Illinois, school. Christian schools from the surrounding area will compete. . . . Next year around graduation time, Ken Shields and Ernie Ross will provide Greenvilleans with a *Vista* of the school year 1951-52. Shields is editor and Ross business manager of the appropriately named yearbook.

Senior Elder Buytar will lead the Student Missionary Band at Central Bible Institute, Springfield, Missouri, this year. . . . A five-woman gospel team represented CBI on tour this summer. Lucy Shabaz, Marian Latimer, Norma Cooper, Betty Van der Merwe and Lois Bender made up the group.

War clouds couldn't discourage administrators at Concordia Teachers College, River Forest, Illinois. Last summer they not only expected a capacity enrollment, but also reported, "It is quite possible that there will be a men's waiting list for the first time in Concordia's history." . . . Three native members of the Lutheran Church of Nigeria enrolled as CTC freshman this fall. . . . Robert Busch succeeds Blaine Raymond this year as editor of *The Pillars.* Cliff Halter is managing the business end of the yearbook.

Extending its program of Christian education, Bob Jones University, Greenville, South Carolina, opened its new Christian junior high school this fall.

CHRISTIAN LIFE SCHOOL DIRECTORY

Alexander Hall, a combination commons-dining hall, is the latest building project under way at San Francisco Theological Seminary. When ground was broken May 10, late November or early December was set for completion. . . . The Winships won the day at the seminary's eightieth annual commencement last May. Both Irvin E. Winship and his wife, Merilyn, graduated with honors, establishing a precedent for family awards at SFTS.

Winning four engagements out of five, the track team brightened the spring sports outlook somewhat at Stony Brook School for Boys on Long Island.

Missionary Training Institute, Nyack, New York, pulled in another full enrollment of 550 students this year. . . . Their dean of men, Rev. Thomas Bailey, also chaplain in the Reserves, was called back into active service. His replacement: James B. Harr. . . . Christian Life Regional Editor Les Flynn now is journalism instructor at Nyack. His new course, offered to third-year students, gives special attention to preparing missionary letters and material.

Work on the Memorial Administration Building at William Jennings Bryan University, Dayton, Tennessee, went ahead at top speed all summer. The object: to enclose the building with completed roof before the fall term began.

With a 400 per cent enrollment increase last year over the previous year, Atlanta Bible Institute, Atlanta, Georgia, has added several membes to its faculty and staff. Included is LeRoy (Skip) Smith, son of President Smith and a recent graduate of the University of Texas, who is registrar and world and church history prof. . . . Dr. George Scotchmer, Wheaton College grad and now pastor of Pryor Street Presbyterian Church in Atlanta, also has joined the faculty as part-time instructor in Bible doctrine.

It could be argued that Wheaton College is training "budding" statesmen. This year's senior class president is "Bud" DeVries, while "Bud" Gray heads the rival juniors. . . . New prexy Elmer Wolfenden led a retreating Wheaton Student Council at a fall get-together September 13 and 14 before school began. . . . College band members also met for a ten-day music camp before registration—something new in Wheaton annals. . . . The Orange and Blue eleven faces an eight-game schedule this fall, including a homecoming tussle October 13 with Carthage College.

Miltonvale (Kansas) Wesleyan College's new gym, begun a year ago, will provide facilities for an expanding athletic program. It is the fifth building project to be completed at MWC in as many years. . . . Miltonvale-ites Paul Britton and Melvin Sell take over this fall as Student Council president and vice-president.

The principle of cooperation is proving itself at Northwest Nazarene College, Nampa, Idaho. Joining forces with Samar-

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itan Hospital School of Nursing, NNC now offers a B.A. degree with major in nursing. The college has also entered, in conjunction with the University of Idaho, a combined liberal arts and law curriculum leading to bachelor's degrees in both fields in six years. . . . Student musical groups representing NNC this summer have been the King's Heirs, men's quartet, and the King's Karolers, girls' trio. . . . Remodeled this summer, the old grammar school building at Nampa now serves as headquarters for the college's home ec department.

Defeating incumbent Max Urwin last spring, Cecil Thomas is student body prexy this year at College High School in Nampa. Phil Cole, veep, also serves as student manager of radio station KROK.

New courses in art, music, biology, sociology and speech adorn the curriculum this year at Bethel College, St. Paul.

Fall evangelistic services began September 10 for high school boys at Ben Lippen School, Asheville, North Carolina.

At Taylor University, William Wortman stepped down (journalistically speaking) from the editorship of the *Echo* to become Student Council prexy this year. . . . Chuck Micklewright is senior class president at the Upland, Indiana, school.

Providence (Rhode Island) Bible Institute boasts a new two-year secretarial course, augmenting business study with Bible study.

El Seminario Baptista Dominicano "Evangelico" began classes September 4 with approximately a dozen students enrolled. The new school, whose buildings are still under construction, occupies a thirty-three-acre campus at the edge of the town of Hato Mayor del Rey, Dominican Republic.

Two male quartets sang their way through the Midwest and West this summer, representing Westmont College, Santa Barbara, California. . . . If early predictions came true, Westmont has a record-smashing enrollment this year. In June the college had already accepted twice as many new students as at the same time last year, had also leased two new housing units to provide new dorm space.

Work began this summer on a Student Commons building at Calvin College. . . . Bill Van Dyk is this year's editor of the *Prism,* annual at the Grand Rapids, Michigan, school.

Harold Hasse, Melvin Entingh, Harry Banfield, and Ken Andrus represented Baptist Bible Institute of Cleveland for three weeks this summer in a new Institute Quartet. They toured Michigan, Ohio, West Virginia and Pennsylvania, completing their trip June 24. . . . Robert Hess takes over as Student Council prexy this fall as the institute enters its tenth year. . . . Student members of the Foreign Missions Fellowship at BBI will vote sometime this fall on whether or not to affiliate with the national FMF, a branch of Inter-Varsity.

A dual-purpose school building will be dedicated at Eastern Baptist Theological Seminary October 9: the new Curtis Lee

CHRISTIAN LIFE SCHOOL DIRECTORY

Laws Memorial Chapel and the William Howard Doane Hall of Sacred Music. . . . The seminary has bought a second Philadelphia campus, draped with lakes and stone edifices, on which to expand its undergraduate course.

This year's seventeen grads of Northwest Christian High School, Spokane, Washington, are distinguished by appearing in the first all-class graduation picture to adorn the wall of the Administration Building.

Mid-Missions Bible Institute in Venezuela is finally a reality. The school's building is being constructed by students and teachers on land owned and loaned by the American Iron Mines Company. This marks a second start on the project. Once before excavation had begun on another site before the government reclaimed it for municipal purposes.

Expanding its collegiate program this fall, Gordon College, Boston, now offers both B.A. and B.S. degrees. New fields of study include a Bible major and a much needed division of education. . . . For prospective Christian businessmen already holding a bachelor's degree, Gordon presents a one-year graduate course in business methods.

The class of '52 will rule the roost as seniors at Whitworth College this year, and Aldon Winn will rule the class of '52. Heading the subordinate juniors at the Spokane, Washington, school will be president Bill Creevey.

At Detroit Bible Institute, students are enjoying lunches without leaving the building thanks to their new snack bar. A number of other improvements were made on building and grounds before the fall term began on September 10. . . . New faculty members are Rev. Howard Schoof and H. Chester Woodring.

Central College, Pella, Iowa, dedicated its new men's dormitory, Gaass Hall, June 2 in special services in Douwstra Chapel. Central's A Cappella Choir sang at the service.

Music lovers at Piedmont College, Demorest, Georgia, have a lot to look forward to. New faculty member Robert Noble, who came to Piedmont this fall, is starting courses in music appreciation and elementary methods, greatly expanding the music curriculum. Plans call for offering instrumental teaching to Piedmont's 350 students—sometime in the future.

1951 seems to be a year of "firsts" at Cleveland Bible College. It was the first summer that CBC's summer session included a full teaching schedule of 57 lessons a week in the music department. The college's faculty and staff met September 4, a few days before school opened, for the first faculty retreat. And to top off the series of new events, CBC will celebrate its first Homecoming Day October 30.

Houghton (New York) College will observe Founder's Day October 26 in a special chapel convocation. . . . Managing the affairs of radio station WJSL is Houghton-

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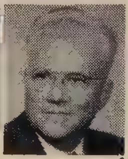

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ian James Wagner.

Coeds at North Park College, Chicago, are using NP's new Sohlberg Hall, women's dorm just finished. The building houses ninety-nine frosh and soph girls.

And so this month's "Campus Chatter" is like that dorm—just finished. END

THE BARRIER

(*Continued from page 61*)

about thirteen. Mrs. Rockwell introduced the man as John Fanning.

"My son," said Mr. Fanning, "has a twenty-two. I just found out that he's responsible for killing your calf.

"I know money's not as good to you as the animal," he continued apologetically, "but I'll pay the damages."

Guy looked at the boy. He was tall for his age, with broad shoulders.

"Are you summer folks?" he asked abruptly.

Mr. Fanning nodded. "We have the Haskins place down the road."

Guy thought for a moment. The boy probably had too much time on his hands. An indulgent father, no proper evaluation of money.

Then Nick's face rose before him—quiet and accusing. Guy was ashamed of his unfounded suspicions.

"Rather than the money," he said slowly, "I'd like to put in writing an agreement for your boy to work out the cost of the calf, beginning as soon as he changes his clothes. How does that suit you?"

For the first time, Mr. Fanning smiled. "Just fine," he said heartily.

Guy turned to the boy. "And you?"

"It's okay with me," he said, color returning to his face.

Guy scribbled a few lines, then handed the paper to Mr. Fanning to sign.

The man read it. "But I thought . . . isn't your name Rockwell?" he asked, puzzled.

Guy nodded. "This is for my neighbor, Nick Caesarini."

Mrs. Rockwell gasped. Guy ignored her and continued. "It's his first year and this storm has raised havoc. He'll need help."

Mr. Fanning signed the agreement. "I'm really sorry about your calf. But I'm glad Fred's going to work on a farm. It'll do him good."

Guy smiled a little as he watched them go. His feelings toward Nick hadn't changed. But at least he was atoning for suspecting him wrongly.

When he turned toward his wife, she put her arms around him and kissed him.

He pushed her away gently. "I still

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don't like him," he said. "I'm just returning a favor."

"Guy," said his wife, "Linda is packing now for the week-end party. I'm sure you could persuade her not to if you would."

"I certainly will," he said, starting for the stairs.

His wife stopped him. "No, Guy. That won't work. Linda's sorry for what she said, but she's like you. Stubborn and unyielded to the Lord."

Guy stared at his wife in astonishment.

She continued hurriedly. "There's only one way. She'll stay home if you apologize to Nick."

"Apologize?" he echoed in amazement. "For what? Haven't I done enough now by giving him help?"

"That's a lot. But it's not enough. Please, Guy, for Linda's sake and your own testimony." She was crying now.

Guy loved his wife. She seldom cried, and her tears moved him more than he cared to admit.

Then, too, there was Linda. His only child, his greatest pride and concern. If she turned from him, even the pleasure he derived from his land would never compensate. Then, too, he wasn't acting like much of a Christian. He left the kitchen without another word.

When he reached Nick's door, pride and humiliation were still struggling for first place.

He handed Nick the agreement signed by Mr. Fanning, explaining the situation as rapidly as possible. Nick glanced at the paper, then at Guy. He said nothing.

Guy writhed inwardly with the awkwardness of his position. Then he said abruptly, "You can cut across my meadow." His voice sounded cold.

Nick seemed to measure Guy's sincerity. "No, thanks. I'll go around by the road."

Suddenly Guy knew what Nick was waiting for, and the knowledge rekindled his anger. Appeasement, reciprocal consideration—these were secondary to Nick. What he wanted and seemed to feel he deserved was an apology from Guy.

An angry remark was on the tip of Guy's tongue. Then, from somewhere inside the house, he heard a young voice singing an aria. He recognized it. Linda had often played it for him on the piano.

Linda. His Christian wife. God. Guy's carefully built world with its foundation of genealogical pride and its facade of personal approval began to crumble like stale cake.

"I'm sorry," he said. The words were foreign to him, and their taste was bitter as green grapes.

Nick seemed satisfied. He held out his hand. For a split second Guy hesitated. Then he shook hands with his despised neighbor.

Nick smiled. "Tell your Linda that Marietta will be home tonight if she wants to come over."

Guy knew this was Nick's way of saying all had been forgiven.

He nodded. "I'll tell her."

Walking back home, Guy lifted his burning face to the welcome coolness of the rain, coming gently now, abating.

I made a mess of things, he thought with wonder. *And I certainly never meant to, either.*

Nick's eternal welfare, Linda's spiritual and emotional development, his own wife's respect—all these had been at stake because he hadn't truly surrendered his pride to God. And he was just now beginning to realize it.

A shadow of shame lay across his thoughts.

I'm proud, he admitted to himself. *My testimony has been worthless. But it's not too late to change.* What was it his wife had quoted to him so many times during these past weeks? Something about Christ not being Lord at all if he wasn't Lord of all. Well, He would have *all* of his life from now on.

With a little smile, he ran up the steps to tell Linda. END

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WORD OF LIFE LITERATURE

Church and Sunday School MANAGEMENT

LaVone Berthel, *editor*

The Why and How of a Sunday School Contest

by Eunice Fischer, *Sunday School Consultant, Scripture Press*

A FEW years ago, an Iowa church agreed to try a Sunday school contest. A barrage of prayer and publicity began to go up and out. Enthusiasm within the school began to rise. Before long, even people who did not attend that Sunday school were talking about the results.

Before the contest, attendance had averaged 420. But on the first Sunday, attendance climbed to 700. By that time, even skeptics were becoming sold on the project!

Success breeds success. Attendance kept climbing—over the 800 mark, then over 900. True, attendance did go down to 750 after the contest ended. But there it held steady.

The pastor of this Iowa church was so pleased that he ran the following insert in his bulletin: "Results of our contest have been almost unbelievable! Morning church attendance has been the largest in the history of the church. Our contest . . . has done more for our work here than any effort we have ever put forth." Since this was an ultra-conservative church, blessed with fine Bible conferences, evangelistic services and missionary meetings, this testimony proves the effectiveness of a Sunday school contest.

Until your school—large or small—tries a Sunday school contest, you have no idea what it can do for you. Here are some suggestions to help you arouse interest in the fourth annual Christian Life contest, running October 21 through November 25.

First, appoint a live-wire contest chairman and a small working committee. Be sure this chairman is given a few minutes to talk up the contest not only in the various Sunday school departments but also in the morning and evening church services. He must have the ear—as well as the eye—of the people.

Even though your school is entering the national contest to compete for national prizes under national rules, you will want to stimulate interest to fever pitch by making rules governing your own prizes. The contest committee may decide to give a prize to individuals, classes and departments bringing the most new people to Sunday school. [The advertising columns of Christian Life will help you select suitable awards. Send requests for further information to Reader Service, Christian Life Magazine, 434 S. Wabash, Chicago 5, Ill. Your inquiries will be forwarded to the manufacturers concerned.] Be sure, however, to keep prizes uniform throughout the entire school.

Perhaps your school wishes to compete with another school of like size. For example, if your school is on the north side of the city, you can have encellent rivalry with a school of like size on the south side.

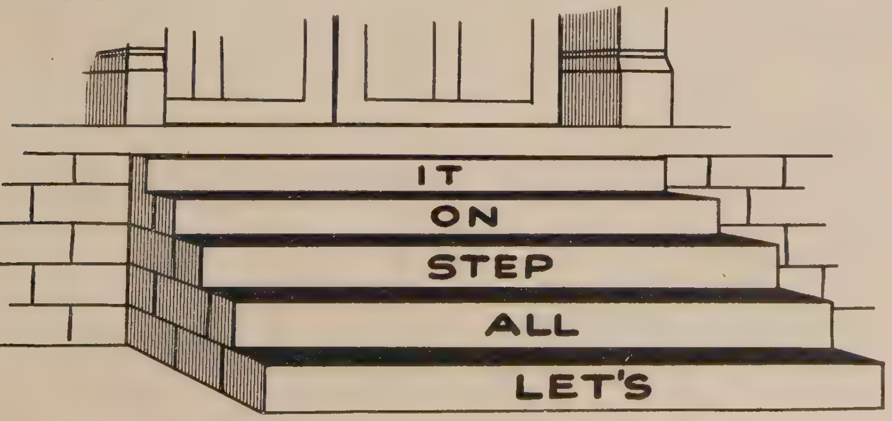
Some schools feature competition between boys and girls, men and women. One man's enthusiasm ran so high that he agreed to dry the supper dishes every night the class did not beat his wife's class. Ridiculous or not—Sunday school attendance continued to boom because it was the main topic of conversation.

After your own rules are laid down, appoint a contest registrar and a contest publicity chief. Have the publicity chief make clever posters each week. Get a broken phonograph record; paste it on construction paper, lettering below: "Let's break the record next Sunday." Attach narrow posters to the risers of the steps, using the words "Let's all step on it."

Have the contest chairman call all the departments together for a pep meeting the Sunday before the contest. Explain the rules. Exhibit the prizes. After the contest gets under way, the chairman should announce results each week at the morning or evening church service. Names of winning classes, departments and individuals may be posted each week in the bulletin.

Most of the records are kept by the contest registrar, who keeps a book with a

(*Continued on page 94*)



Try an all-church

MISSIONS PROGRAM

by Edward Avey

WE HEAR much about all-out mobilization. But is your whole church mobilized behind missions?

Here are some suggestions by which every department of the church and Sunday school can be linked to your missionary program.

Morning Service: Have a "missionary moment," during which part of a missionary's letter is read and he is made the subject of special prayer.

Primary Department: Help the children collect Sunday school papers, colored Bible pictures and used Christmas cards to send to the field. Give each child the picture of a missionary to pray for by name.

Junior Department: At this age, children are interested in collecting and packing their own parcels of clothing and supplies for missionaries, including pencils, soap, combs and the like. Let them supply the postage from their own offering.

Intermediates: This department might well establish contact with a class on the field, exchanging snapshots and letters. Have them learn as much as possible about the "adopted" members and their needs. This age generally enjoys making scrapbooks and planning canned-food showers for missionaries.

Young People: It should not be difficult for this group to pledge a definite monthly sum toward a special missionary project—for example, support of a native worker. Devote some of the meetings to missionary study of history, geography, anthropology and politics of missionary countries.

Special projects can include a sacrificial missionary dinner of rice and tea and special missionary aid activities. Remember to use young men for packing boxes.

Adults: At this age, members can take on special support projects suggested by your mission board. Ask individuals to write a specified missionary every month. One project that has been successful is a progressive dinner for missionary education, during which foods of different countries are served at different homes. The offering goes to missions. END

In Your Missions Program . . .

Films Get Results

by Grovenor Rust

THERE is no better way to get a message across to busy people than with a good film or set of slides. And these visual aids are particularly valuable for influencing audiences to do something about missionary activity in their own lives.

Since motion and still pictures are not new to modern audiences, it's not the message that will make the impact but how you use the message. Suppose, for example, you are planning a month of emphasis on missions. After choosing the films and setting dates for their showing, arrange for a preview a day or two before the program. This session should be attended by the pastor and any others who assist in his missions program.

During the preview, take notes on the general organization of the picture, particularly noting points which apply to the emphasis in your program. Compile these ideas for presentation data, which should contain information to give your audience before projecting the film. By outlining divisions of the film, you'll help influence viewers rather than give them mere entertainment. Keep this introductory material alive and stimulating, trying to put across the spirit of the film so the audience will regard it as worthwhile.

Before showing the film, make sure all the equipment is in place and operating correctly. At the proper time, darken the lights quickly and turn on the projector just as the last light goes out. Keep projection cords out of the main aisle, hiding them under the carpet or any place where they cannot become accidentally disconnected. Be sure to arrange the screen so that everyone can see easily without interference from heads and hats. If it is necessary to show the film from high over people's heads, make sure the projector is set solidly on a small table or piano stool on top of a large, substantial table. And don't forget to provide a high stool so that the operator can reach his equipment easily.

Many of the films you will use have appropriate endings all their own and will not need any application in conclusion. Others require audience participation at the close for top effectiveness. Some films include a discussion guide; with others, you will have to suggest a discussion outline following the showing.

If a discussion is in order, make it very pointed and concise. Do not dilute the effect of the film's message by rambling remarks in conclusion. If the film is devotional in mood, close the service with prayer and thanksgiving centered around the theme of the hour.

When the service is over, give the audience an idea of what's coming next. If yours is a study group, suggest various activities for the interim, such as specialized reading on particular mission fields. If the showings are for the entire church, preview material will be helpful. If the series is slanted toward Sunday school or mission groups, it is a good idea to give them assignments in preparation for the next showing. Then when they come together, they will be better prepared for discussion.

The idea is to make these film sessions more than entertainment. They are to be times of learning about missions, what they're for, how they function and what they can accomplish. The film is the motivator—an informative instruction aid.

Monkey eaters form a startling sequence in the Moody film "To Every Creature."

Motion pictures alone cannot do a good job, however. Best results come when you work slides into a program as well. Many fine sets of Kodachromes are available from mission boards, denominational headquarters and individual missionaries.

Instead of scheduling an hour of continuous slides, pick out a topic and select slides for an illustrated lecture. If you can secure a missionary for the evening, so much the better. The slides are the vehicle for presenting his activities. After introducing him and his work, proceed in the same way as with a motion picture. At the close, have the missionary conduct a question and answer period.

When should you institute a series? Sunday evenings are excellent for missionary emphasis programs. You may want to use the same film for young people's groups Sunday afternoon and with adults at the evening service. Missionary study material coupled with audio-visual aids, makes a lasting impression on young people, causing them to think seriously about the mission field as related to their own lives. By holding the series on Wednesday evenings, you will generate a center of interest for the prayer life of the church. Or you may want to conduct a missions emphasis month in the Sunday school, following missionary activities of Saint Paul in the Book of Acts.

To give you an idea of what films are suitable for such a program, a list of films appears in an adjoining column. Many of them have already been reviewed from a technological viewpoint in the "Films You Can Use" columns, so our emphasis here will be on usage. We're sure you'll find them valuable for presenting missions to your church. END

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Life of St. Paul Series—One very good set of films on the life of St. Paul, produced by a British firm, is being distributed in the United States by United World Films. Its point of view is very unusual. Included is a topical division on the work of St. Paul.

Another excellent set of films on St. Paul, produced by Cathedral Films, is available from most denominational and religious film libraries in the country.

Fire Upon the Earth—This film, produced by Religious Film Association, helps to point out the relationship of church growth to missions. Its thesis is that the future of the church lies in its willingness to step into new fields of missionary activity. A discussion period at the end will increase its effectiveness.

To Every Creature—This Moody Institute of Science film is powerful for motivating people to provide for needs of missionaries on the field or to go themselves. It's particularly valuable for concluding a missions program in the church. Although it requires a good introduction, it would be spoiled by closing comments.

The Call of the Andes—Desirable for presenting modern missionary methods, this film points out how a radio ministry can reach many people outside the station's own area. Discussion at the close could include emphasis on types of material usable on the mission field. The film is particularly valuable for encouraging young people with technical training to use it on the mission field manning a radio station.

The Witch Doctor—By visualizing some of the supernatural powers ascribed to heathen witch doctors, this film helps to point out the tremendous odds a missionary faces on the field. During the closing discussion period, bring out how modern audio-visual devices can help disprove the medicine of the witch doctor. It is produced by Missions Visualized.

38th Parallel—Produced by Great Commission Films, this film shows how God prepared people in Korea for trials and tribulations. Profoundly moving is its demonstration of God's working among missionaries on the field.

Japan at the Crossroads—This personal report pictures the tremendous need for evangelism in Japan today. It is in keeping with the emphasis on the Far East by many mission boards. It also will be valuable for demonstrating the need to develop indigenous churches and train native pastors.

Kezli of Zorzor—This film visualizes the activities of a young native who decides to go to his own people with the message of salvation. Although not particularly interesting from the viewpoint of activity, it is intensely valuable for clarifying problems of the indigenous church. This film is available from R. F. A.

Adventures for Christ in Africa—Available from Ambassador Films, this film graphically presents the problems a missionary faces when establishing new mission fields and opening areas hitherto untouched with the Gospel. When projecting the film, point out that much of the footage was developed in the jungles and the films washed in the rivers of Africa to preserve them for shipment to the United States.

Out of the Dark—Produced by the American Baptist Convention, this film will particularly appeal to young people as a missions discussion stimulator.

China Challenge—Use this film to remind your members that China still needs our prayer. It was filmed in China just before that nation was swallowed up by the Communists.

Fugita, Orphan in Japan—This film, which shows how a girl rescued by a Chinese orphanage later became a missionary to the Sudanese people, emphasizes the need for educating natives for service. Although a Lutheran production, it has little reference to denominational lines.

Higher Flight—Produced by C. O. Baptista, this film on missionary aviation is helpful for motivating Junior boys.

Kenji Comes Home—This R. F. A. film deals with the conflict between Christianity and Communism in the minds of people released from Shintoism. It dramatically points out the need for Christian missionaries to bring the Gospel to natives ahead of Communist propaganda. It will benefit from a good discussion period following the showing.

(*Continued on page 95*)

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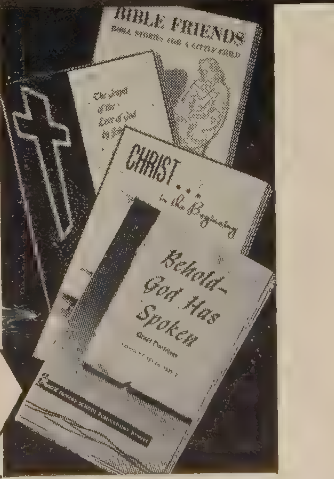

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SUCCESS STORY:

The Sunday School That Babies Built

by Joseph S. Hefta

■ THIS YEAR, *for the first time, Cradle Roll enrollments are being included in attendance totals for the* CHRISTIAN LIFE *Sunday school contest. But many churches have neglected this important phase of their ministry. To help you get started right, here's the story of how one church upped Sunday school attendance 127 per cent through Cradle Roll emphasis.*—EDS.

"IF YOU want to promote your Sunday school, keep an eye on the cradle."

That's the advice of the Mission Covenant Church of Pasadena, California. Its roll of 325 babies undoubtedly cradles the whole future of this enterprising little church. Yet, six years ago the enrollment stood at fourteen.

The church has mapped out Pasadena and nearby Altadena into twenty districts, each with its own caller, to reach into the very grass roots of the parish. Each day one of its number sends out congratulatory cards to new parents listed in the birth notices of local newspapers. With each card goes an invitation to enroll the child on the church Cradle Roll.

In addition to sending out the first card to each family, the vital statistics secretary keeps an up-to-the-minute list of births, including names and addresses of the parents. Once a month this list is turned over to another secretary, who allocates the families to regional callers. On the first call, these workers leave a gospel tract emphasizing the importance of Sunday school, a church bulletin and an attractive leaflet introducing the Cradle Roll.

If the child is enrolled, he is placed on

[redacted]

fact that a large number of the parents have no church connection. To meet this need, a well-integrated program has been devised.

It centers in a special mothers' class, which meets the second Tuesday evening of each month. In practical training and popular reception, this class has far exceeded all expectations. From this beginning have mushroomed seventeen similar classes in Southern California. They meet in the church, with the Cradle Roll superintendent presiding. To assure good attendance, regional workers contact each mother before the monthly meetings, offering to share rides to and from the class. This contact is needed, since many mothers are reluctant to begin fellowship with an unknown group unless given encouragement.

Fully one-third of the eighty mothers who meet are unchurched and unsaved. For that reason, the program is kept informal. Mothers have opportunity to report humorous incidents from their homes. Special problems are discussed during the class session on child care and psychology. Often, the composite discussion of the group yields an answer. The teacher, herself the mother of seven children, is able to instruct with freedom, sympathy and love.

These classes begin with the subject of prenatal care and continue with the different stages of a baby's life until he is ready to enter school. Such subjects as thumb-sucking, temper tantrums, obedience and adolescent behavior also are discussed.

Books found helpful in these courses are *As the Child Grows*, by Helen Brenton Pryor; *The Common Sense Book of Baby and Child Care*, by Benjamin Sprook, M. D.; *The Baby Manual*, by Dr. Herman Bundesen; and *The Prospective Mother*, by Dr. J. Slemons. *Parents' Magazine* and *The Christian Parent* are valuable sources of material for group discussion. The church gives each mother a small book of children's prayers and, once a quarter, a copy of *Mother's Magazine*.

The future of your church—its babies!

The second half of the class session is devoted to Bible study. Since concluding a simple presentation of the Gospel of John, the instructor has begun a study of the Epistle to the Hebrews.

At no time is the spiritual purpose of the church minimized. There is no more fruitful field for evangelism than this class, for many are won to Christ. In response to the need of these mothers, a special Bible study course for new converts was established, taught by the Cradle Roll superintendent once a month in her home.

A social hour with refreshments concludes each mothers' class, giving opportunity for the mothers to become better acquainted with each other.

Once a year all mothers are invited to

bring their babies to an afternoon party. This year's party brought a record number of seventy-eight mothers plus children. Pastor Carlson, who welcomed them and brought a brief evangelistic message, soon was silenced by a chorus of ninety-four youngsters under four years of age.

This particular social event was significant because of a test check made on the effectiveness of the Cradle Roll program. A statistical survey of these ninety-four children revealed that fifty-two were of Sunday school age—that is, two years or older. And of these fifty-two, all but seven were enrolled in the Beginner department.

Family cooperation is important to the success of the Cradle Roll program. To interest the fathers, the church schedules an annual, well-attended Fathers' Night, at which both parents are entertained. Fathers also are invited to the annual Christmas party, at which an evangelistic message is presented by the pastor.

DON'T FORGET . . .
to enroll your Sunday school in the *Christian Life* attendance contest.

Cradle Roll records are kept up to the minute. Hundreds of names have been removed from the roll of the Mission Covenant Church because of population shifts. At the same time, regional workers constantly are on the alert to enroll eligible children of new families.

An extensive calling program is essential. Regional workers, who make the contacts, also ascertain whether a family is interested in a church home. If so, they pass this information along to the church visitation committee.

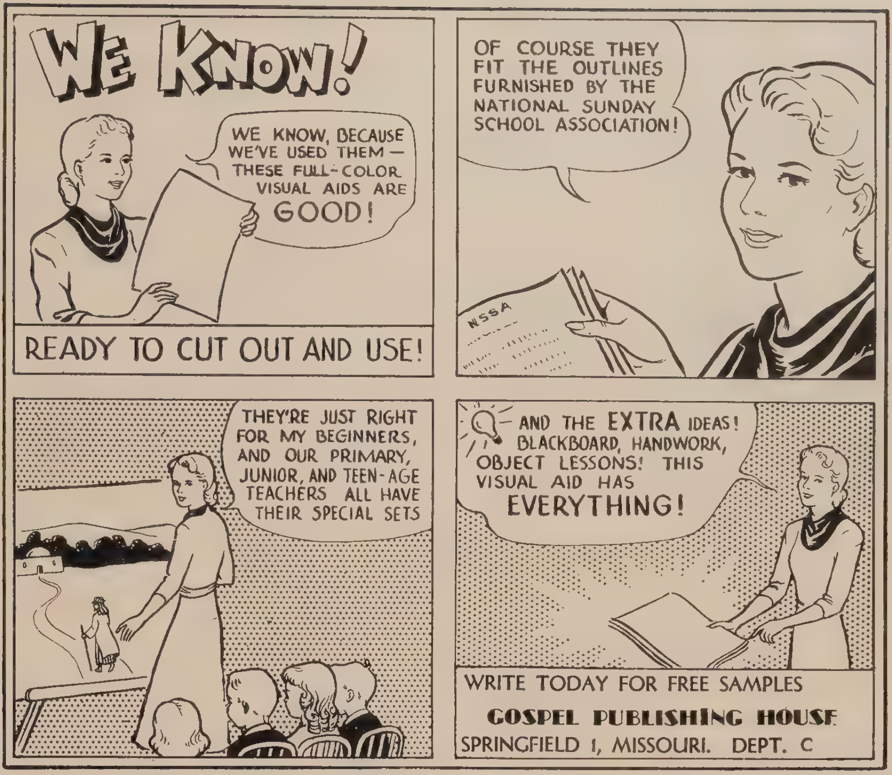
How can the Cradle Roll department enlist such a large corps of able workers? It's not as tough as it may seem. Many who have been Cradle Roll mothers are quick to respond, and the Sunday school, choir and Covenant Daughters also help.

How can an ambitious Cradle Roll program be financed? The cost is surprisingly low. In 1946, cost per baby enrolled in the Pasadena church was fifty-nine cents. By 1949, this amount had increased to $1.03. Workers donate time, automobiles and gasoline. For the past two years, the church has budgeted $240 annually toward the cost of running this department.

Expense incurred and time and energy expended have been repaid in many ways through the growth of the church and Sunday school. Despite the flux in population, fully fifty-two per cent of all babies enrolled in Cradle Roll have entered the Beginner department, enlarging it 400 per cent in six years. The rapid growth of this department threatens the church with a perennial building program—a healthy state of affairs for any progressive church! At the same time, the young married couples' class has doubled in size.

These gains are substantial factors in the over-all increase of Sunday school enrollment from 214 in 1945 to 486 in 1951, a gain of 127 per cent in six years. Hidden away in these figures is the good news of many mothers, fathers and children—often whole families—reached for Christ.

Such are the possibilities of a vigorous and systematic Cradle Roll program. It's good strategy to keep an eye on the cradle! END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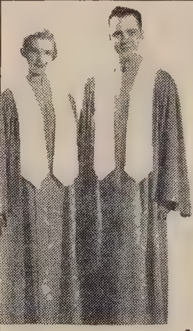

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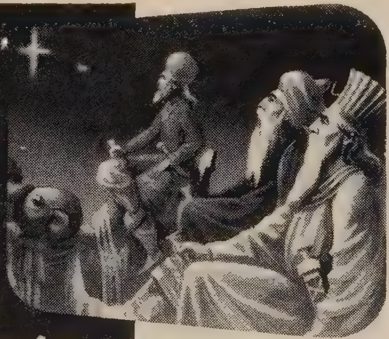

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Here They Are . . .

MORE CONTEST IDEAS

READY to go full speed in the 1951 CHRISTIAN LIFE Sunday school contest? To make your effort the most successful yet, follow these tips on getting your pupils "All Aboard the Contest Train."

Motorman and Engineer—To add local color to pre-session activities, dress your Sunday school superintendent and pastor as motorman and engineer.

Redcaps—Stimulate pupil interest by dressing ushers to look like redcaps from your local railroad station.

Railroad in Church Yard—Around the outside of your church, construct a duplicate of the railroad appearing at the front of the auditorium. Passers-by will be able to chart progress; neighborhood interest will be stimulated.

Railroad Station—Decorate the entrance of your church to resemble a railroad station. On the station sign, letter "Sunday School Station" or the name of your church.

Train Whistle—Promptly at 9:30, announce that the Sunday school train is pulling out by giving a loud blast on a railroad whistle. Toot it again when Sunday school is over, adding bells and whatever other sound effects you can muster.

Railroad Pass—Mimeograph a number of passes which read, "This pass permits ______________ from ______________ street to ride the Contest Train on ______________, 1951." Distribute these to the pupils, have them fill in their name, address and date, and collect the passes each Sunday as an attendance record. If you wish perforate six in a row, detaching one each week to check attendance.

Another way of using these passes is to have the pupils retain them for the entire contest period. Post a porter at the entrance to punch the tickets each Sunday. Collect them when the contest closes, awarding a prize to boys and girls present every week.

Timetable—Mimeograph timetables of contest activities, distributing them to your pupils. Include plans for each Sunday of the contest, banquets, rallies, parades, visitation nights and other special events.

Departmental Trains—Arrange chairs in Beginner and Primary departments to resemble seats in a train. Children of these ages enjoy such active participation.

Railroad Cars—Designate each class as a car on the train and each pupil as a berth. When writing absentees, use the designation: "Lower 1 in car 5 was empty last Sunday . . ." Thus, each class will be able to follow its own progress in relation to other cars in the Contest Train.

Of course, if your school is large, designate each department as a car and each class as a berth.

Railroad Parade—This year, instead of combining a variety of floats in your contest parade, camouflage each auto to look like a railroad car. When your Contest Train reaches the center of town, have the superintendent, dressed like a motorman, come out of the engine to invite onlookers to Sunday school. Pupils can mingle in the crowd passing out tickets and timetables.

Train Ride—Most local railroads welcome publicity and would be willing to tie in their program with your contest. Contact officials to secure a free ride behind the train's engine for your prize-winning class at the close of the contest. Be sure to give local newspapers and radio stations the story. END

WHY AND HOW

(*Continued from page* 89)

sheet for each department, another sheet for each class and a third sheet for individuals bringing new people. Count as newcomers those who have never come to your school before or those who have not attended the past six months.

Mimeograph (or print) simple cards:

I, ______ ______________________
living at ______________________
am at Sunday school on the invitation of
______________________ of the ______
dept. and ________ class, who gets credit.
I have been here before. ______
I have not come since April, 1951 ______

Distribute these cards generously to your members who write their own name, department and class in the middle of the card before giving it to the friends they invite.

Each Sunday of the contest, the contest registrar collects these cards and records the information, handing the names of winning individuals, classes and departments to the chairman for publicity purposes.

Since it is imperative to hold these newcomers, mimeograph postcards in advance for the contest registrar to send out promptly each week. The card might read:

Dear ______________________

It was good to have you with us this week. Your coming helped our contest, and we invite you to come back to work with us so we can win.

But more than that, we want you to know that we were glad to see *you* and to have the privilege of teaching you *God's Word*, which we all need.

Keep right on coming, won't you?

Sincerely yours,

____
Contest Chairman

No one can lose a contest of this kind, when pupils are led to God's house to be taught His Word. In fact, everyone but Satan wins! END

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MISSIONARY Candlelight Service

by Marie Manire Chapman

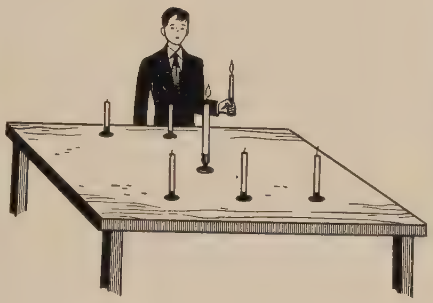
YOUNG hearts often are touched with the missionary appeal made during a service. But because no definite decisions are pressed, the vision may be forgotten.

The following, easily prepared service is effective in encouraging young people to *do something* about that which they have heard.

On a table in the center of the platform or at the front of the room, place a large, lighted candle. This represents the Lord Jesus Christ, the Light of the world. On either side, have three or four smaller, unlighted candles, each representing an outstanding missionary who has died in God's service. Some possibilities are the Jonathan Goforths, David Livingstone, John G. Paton, Ann and Adoniram Judson, David Brainerd, John and Betty Stam and many others. Mission boards of any denomination can furnish needed information.

In advance, choose someone to speak for each missionary you are remembering in the ceremony. One by one the spokesmen come to the front, lighting a candle to represent each missionary. As they mention his home-going, they extinguish the candle.

When all speakers have concluded their candlelighting and extinguishing, the leader or a chosen speaker presents the challenge:



"Who among you is willing to give his life to take the place of one of these missionaries who were so greatly used of God in reaching souls? If you will go wherever God may lead in serving Him, step up here and take one of these extinguished candles. Then light it from the burning candle which represents the Lord Jesus, taking your place at the front beside it."

END

MISSIONARY FILMS

(Continued from page 91)

Guide for Giving, Guide for Living and *Guide for Serving*—These Church-Craft filmstrips present stewardship and foreign missions viewpoints. They will be useful for applying Christian principles of living to foreign mission needs.

Be a Missionary—This filmstrip is useful for presenting a missions program to children. Available from Wartburg Press, it includes material on missionary activity, the need for missionaries and how a youngster can be a missionary among his playmates.

Kodachrome Slide Set—Filmed by radio station HCJB, this set will help bring the country of Ecuador and the work of their radio mission to your church. The slides will be valuable for generating a discussion of missionary methods.

END

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Spiritual Clinic

DR. V. RAYMOND EDMAN, *editor*

YOUR Spiritual Clinic editor each month is Dr. V. Raymond Edman, well-known Christian leader. From his background as Wheaton College president, pastor, missionary, teacher and author, he brings a wealth of practical experience in Christian living to CHRISTIAN LIFE readers.

It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, CHRISTIAN LIFE Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

■ **Through two personal experiences, I have lost my assurance of salvation. Both I John 2: 15 and I John 4: 20 seem to condemn me. How can I have the assurance in my own soul?**

For assurance of salvation rest your heart upon some promise of the Word, such as Romans 10: 13, John 5: 24 or John 1: 11-12. Yield your life completely to the Lord on the basis of Romans 12: 1-2. Leave the past under the precious blood of Christ, forget the things that are behind and press forward in obedience to Christ.

■ **Two of our church members refuse to accept our new minister, desiring the return of the one from another denomination who served temporarily while we were without a regular pastor. They are tearing down our work in this little community which needs the church so badly. The rest of the membership is very well satisfied with the new appointment, believing him to be a man of God. Please suggest what should be done.**

The temporary pastor, who so willingly and graciously stepped aside when the regular pastor came, showed the spirit of a true under-shepherd who is serving the Chief Shepherd and not men. Members and friends should rally around the regular pastor. Prayer and patience will restore the needed harmony and cooperation, I am sure.

■ **Where did Cain get his wife? Was she his sister, or what relationship, if any?**

The Book of Genesis does not state the age at which time Cain took a wife. By inference from the ages mentioned in Genesis 5 regarding other early human beings, it is very likely that he married "late" by our definition of terms. Genesis 5: 4 declares that Adam had sons and daughters after Cain, Abel and Seth. One of these daughters or one of the granddaughters of Adam was Cain's wife.

■ **I would be interested in knowing if there are any Christian social correspondence clubs in Chicago.**

I know of none in Chicago or elsewhere, and would have little confidence in them if there were such. Christian service in the local church and in county and state organizations brings one into contact with many earnest Christian people. The same is true of Bible conferences in the summertime and of rallies on special days like Thanksgiving, New Year's Day, etc. To my way of thinking, you will find it much better to meet people than to write to them.

■ **Does "Observe the Sabbath and keep it holy" mean that we're not to spend any money on Sunday?**

This generation has thus far very low standards on the keeping of the Lord's Day. One effect of a widespread revival would be a return to much higher standards. Christians should refrain as far as possible from making purchases on the Lord's Day, thereby keeping the day in the right spirit and setting a good standard for others.

■ **What is meant by the "fear of the Lord" (Prov. 22: 4) or the "fear of God" (Eph. 5: 21)?**

The term "the fear of the Lord" means an attitude of awe, reverence, devotion and trust. It does not mean the "terror of the Lord." We are to have the most high and deepest reverence, and because of the merits of our Lord Jesus we are to come boldly to the Throne of Grace.

■ **Concerning the Lord's Prayer, why do most people say "On earth as it is in heaven" rather than "In earth as it is in heaven"?**

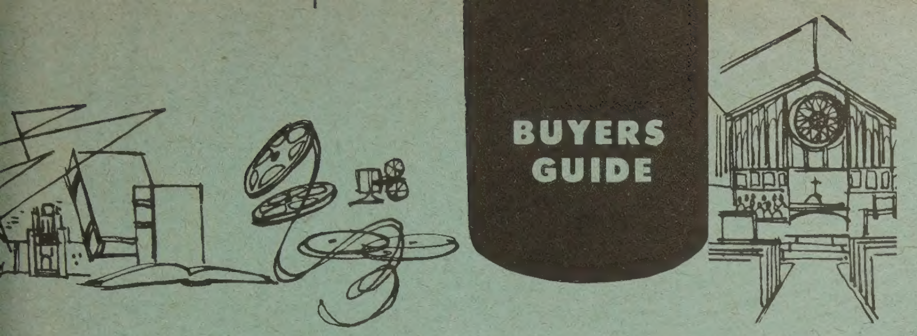
In the King James Version, Matthew 6: 10 reads "Thy will be done in earth, as it is in heaven." The American Standard Version gives this translation: "Thy will be done, as in heaven, so on earth." The Greek preposition can be translated either *in* or *on*. In the seventeenth century it was customary to say "in earth," while in the twentieth century we say "on earth."

■ **Since accepting the Lord, a friend of mine has more fellowship with Christians than with her unsaved husband, who curses the church. If a divorce results, would it be right for me to marry her?**

The marriage of persons divorced for other reasons than given in Scripture constitutes adultery (Matt. 19: 9). Scriptural counsel for a believing wife is found in I Cor. 7: 10-16.

■ **Three years ago, before I became a Christian, I committed perjury to help a friend. Since I have been saved, this has weighed heavily on my conscience. Should I confess it?**

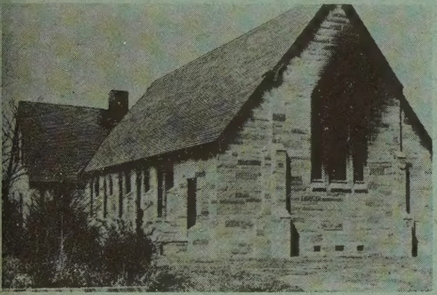
Honesty is not the *best* policy; it is the *only* policy. You should take the matter to your friend, and with him to some godly pastor and, if possible, to a Christian lawyer.



BUYERS GUIDE

Asbestos-Plastic Shingles

Although fire raged for several hours in this wood frame and stone structure, it failed to ignite the roof on which Carey Fire-Chex asbestos-plastic shingles had been laid. Even though a portion of the roof directly over the center of the blaze burned through, flames did not spread to adjacent roof areas. Shingles that fell into the fire showed no evidence of fire damage. Buildings nearby would have been a fire casuality had it not been for the fire-resistant properties of the shingles which kept the roof of the new building intact.



For further information an asbestos-plastic shingles, check 1097-A on next page.

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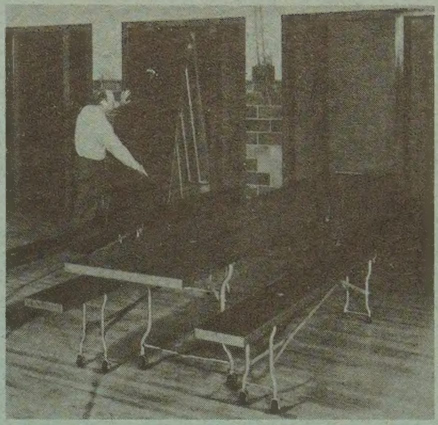
In addition to fire resistance, Fire-Chex have been especially made in shadow-blend roof designs, copyrighted as "works of art." Shadow-blend designs are available in all popular colors.

When planning your new church, Sunday school unit, school or other buildings in your building program, you will want to investigate Fire-Chex shingles for your roofing material. Philip Carey Manufacturing Company, Cincinnati, Ohio, will be happy to send further information. Just check item 1097-A on the next page.

In-Wall Folding Tables



For further information on in-wall folding tables, check item 1097-B on next page.

When planning new Sunday school units and auditoriums or modernizing old ones, officials and architects from coast to coast have found In-Wall Folding Tables of major importance.

In-Wall tables and chairs eliminate the need of storage area for tables and chairs when room is used for other activities. Seating capacity is fifty per cent greater than with conventional tables and chairs in the same area.

There are two types of In-Wall tables—those which are actually built into the wall and those which are installed against the wall. In either case, the wall pocket is of all-metal construction, making the equipment fire proof.

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For further information on electronic organs, check item 1097-C on the form below.

will not mark floors. Units lock into the wall when not in use.

Top surfaces are sanitary, washable, heavy linoleum, available in standard, neutral and special colors to meet any specification.

In-Wall tables and benches are designed to make valuable space serve double duty. If you are interested in further information about this product, manufactured by Schieber Manufacturing Company of Detroit, check item 1097-B below.

Electronic Organ

"Big organ" performance is incorporated in the new 1E model Connsonata despite its amazing compactness. The player commands a broad range of tonal possibilities, all controlled with simplicity and ease. A highly versatile instrument, the quality of tone may be either brilliant or subdued according to the wishes of the player. Various controls are conveniently located and plainly marked. The pedal is at all times automatically coupled to the manuals, thus assuring a constant blend between the manual tone and the bass notes. Expression is controlled by a single balanced pedal, covering a volume range from full power down to a complete fade-out.

For the small church, chapel or private home, this single manual Connsonata is an ideal instrument. The control system is easily understood by any organist or pianist. The eighteen-note pedalboard, conforming in appearance with the basic compactness of this model, is fully adequate for general playing.

The console is attractively styled in hand-rubbed mahogany. It is of neutral design to blend with almost all interiors and any style of decoration. The built-in speaker system provides sufficient volume for rooms of average acoustical qualities, and may be supplemented by additional units.

Check item 1097-C for additional information on this 1E model Connsonata, manufactured by Connsonata of Elkhart, Indiana.

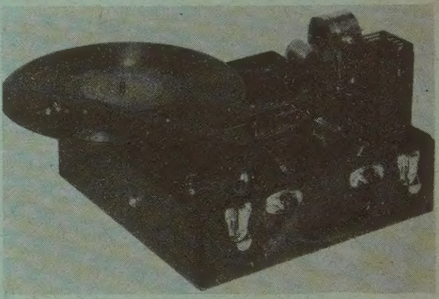
Picturephone

What operator isn't looking for lighter weight sound slide-film equipment at a lower price? The new Model L Picturephone will meet these requirements. Without losing any of the Picturephone quality, the new machine is eight pounds lighter than old-style machines. Thanks to modern engineering methods, economical designing and mass production, the machine also has been produced at a lower price.

The projector, a 100-watt SVE, also can be had with 150 watts if desired. The record player is a one-speed machine (33⅓), but three speeds are available optionally. It plays up to 16-inch microgroove and standard records. The sound is easily understood and is ample for 100 people or even more.

Picturephone has its own compartment for records and films. Its built-in screen, located in the cover, forms a shadow-box which makes possible a good picture in a partly lighted room. Behind the screen is a compartment for carrying eight thin records and eight films.

The plywood case is covered with blue imitation leather. With records, films and screen inside, the entire projector weighs only thirteen pounds. For further information check item 1097-D, and your request will be forwarded to the O. J. McClure Talking Pictures, Chicago, Ill.



For further information on picturephone equipment, check 1097-D on the form below.

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